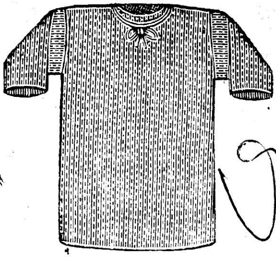
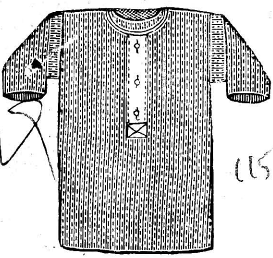
NET BANIANS   *Tel*: **"RAMBROS"**   NET BANIANS





THE CALICUT HOSIERY WORKS,

(Proprietors: A. R. RAMASWAMY IYER & BROS.)

CALICUT (Malabar).

Support Indian Industry Net Banians. Most liberal terms offered to wholesale orders, and special terms for contracts.

Manufacturers of superior knitted underwear for Ladies, Gents and Children, fine quality in different styles to suit all tastes in various sizes.

Wanted influential and respectable agents to canvass orders.

Our factory has been specially equipped with the most uptodate machinery and appliances for the manufacture of Hosiery by special Indian Hosiery Yarn.

WHOLESALE ORDERS AND ENQUIRIES SOLICITED

Price lists, terms and samples sent free on application.

Orders will be executed promptly under careful supervision.

KAVIRAJ B. L. SEN'S

Genuine and Highly Efficacious Ayurvedic Medicines

Chyavanaprasa cures coughs, colds, phthisis and nervous debility (Price per 10 Tolas Rs. 1—4—0)

Superior and Genuine **Makaradhwaja** The Panacea of Hindu Pharmacopeia. (Price per week Re. 1—0—0)

Karpurasaba, An infallible remedy for Diarrhoea, Epidemic Cholera. (Price per phial As. 8)

Chandanasaba A remarkable specific for Urethral Discharges (Price per phial Rs. 2)

Can be had of:

Messrs. A. K. V. & Bros., Melarkode Post, Palghat.

Messrs. M. S Bros., Puthur, Palghat.

Medicines prepared by Dr. R. S. Krishnan, L. M. P.

West Masi Street, MADURA

1. HAEMOTONE.

Can be safely given in cases of Anaemia, Debility, Bloodlessness, Menstrual Disturbances and other Uterine complaints where surgical interference is not required.

Can be given in cases of Tuberculosis Pneumonia and other lung diseases, for giddiness, pain in the chest, pain in the stomach and intestines, dyspepsia, indigestion, diarrhoea, cholera, worms of the intestines.

Cures the burning sensation of the eyes, hands and legs.

Is second to none in curing rheumatic pains, gonorrhoeal rheumatic pains and other various pains, nervous diseases, insomnia, diabetes, rickets in children, scabies, eczema and other skin diseases. May be taken by both sexes. Price Rs. 2/- V. P. P. Charge Extra.

2. "DENTATONE" BEST TOOTH POWDER

Thoroughly cleans the teeth, prevents tartar, whitens, preserves and beautifies the teeth, arrests habitual bleeding from gums, cures gumboils, removes pus and foul smell Price per tin 0—4—0

3. DERMATONE

THE BEST RING WORM OINTMENT.

Wanted Agents! *Apply to:—*

Sole Agents:— T. V. PATHY, Madura, Ramnad & Tinnevelly Dists.

S. VAJERAVELU MUDALIAR

DEALER IN

SODA WATER REQUISITES

AND

PRINTING INKS & STATIONERY

Apply to— 310, WALLTAX ROAD

Park Town, MADRAS.

AMERICAN DENTISTRY

S. CORREYA,

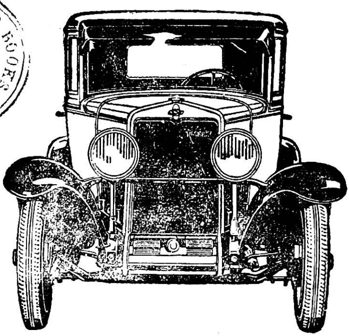
DENTAL SURGEON, CALICUT (S MALABAR)

FOLLOWING WORKS UNDERTAKEN

Teeth permanently stopped with Platinum, Gold, Silver or porcelain, Artificial dentures made in Gold or Vulcanite, Crown and Bridge work, fixed or removable and Pivotting a speciality.

Painless extractions under latest methods.
Pyorrhea and other Dental ailments treated.

OFFICE OF THE REGISTRAR OF BOOKS
29 NOV 1929
MADRAS



This

is the time to buy your Chevrolet—now when you most need its utter reliability, increased power and weather protection. Let us send a Chevrolet to your home for a free demonstration.

CHEVROLET

THE SIX AT THE COST OF A FOUR

T. STANES & Co., LTD.,

Coimbatore, Calicut & Ernakulam.

The Nayar Modern Bank, Palghat.

The Bank undertakes all kinds of general Banking business. **Current and Savings Bank Accounts**. Interest at the rate of 4½% per anum is allowed on Daily balances of the Current Account up to Rs. 5000/— and at the rate of 6% on Savings Bank Accounts.

Fixed Deposits are received at the following rates.

Deposits for	two years	at	9%	interest.
,,	1 year	,,	8¼%	,,
,,	6 months	,,	7%	,,
,,	3 months	,,	6%	,,

Further particulars can be had on application to the undersigned.

M. Madhavan Nair, B. A, B. L.,

NAIR MODERN BANK, PALGHAT

ALL VARIETIES OF

BEST NILGIRI COFFEE SEEDS AND TEAS

OF

KANAN DEVAN HILLS PRODUCE CO., LTD.

available at wholesale & retail quantities

at competitive prices

Enquiries and moffussil orders promptly attended to.

A TRIAL ORDER IS EARNESTLY SOLICITED

S. V. Ananthasubramania Iyer,

Coffee & Tea Merchant,

KALPATHY—PALGHAT

115

The Nurani Union Bank, Limited,

PALGHAT

(Incorporated in 1929 under the Indian Companies Act 1913).

Location: **M. S. M. SHOP UPSTAIRS,**

Big Bazaar, Palghat

DIRECTORS

1. M. R. Ry. N. S. Krishna Iyer Avl., Tobacco Merchant, Palghat
2. ,, N. R. Ramaswamy Iyer Avl., B. A., L. T., Manager and Head Master, Nurani Hindu High School, Palghat
3. ,, N. H. Krishna Iyer Avl., Land Lord, Palghat
4. ,, N. R. Venkitakrishna Patter Avl., Land Lord, Palghat
5. ,, N. V. Harihara Iyer Avl., Nut Merchant, Palghat
6. ,, N. A. V. Venkitakrishna Iyer Avl., Nut and Hardware Merchant, Palghat
7. ,, N. K. Sesha Iyer Avl., Tobacco Merchant, Palghat

BANK OPEN FOR BUSINESS FROM 11 A. M. TO 5 P. M.

All kinds of general banking business attended to

Current Accounts can be opened with Rs. 100 and interest allowed on daily balances at 3% up to Rs. 10,000.

Savings Bank Account with Re. 1 and interest at 4½% up to Rs. 5,000.

Fixed Deposits of sums of Rs. 50 and above are received at the following rates:—

Short term deposits at 3%

3 Months at 4½%	One Year at 7½%
6 Months at 6%	Two Years at 8%

Interest payable half yearly.

All correspondence to be addressed to the Secretary

N. S. Sesha Iyer, B. A.,
Secretary.

N. S. Krishna Iyer,
Managing Director.

OFFICE OF THE REGISTRAR OF BOOKS
29 NOV 1929
MADRAS

V. S. SARMA,

ARTIST

71, Brodies Road,

Mylapore, MADRAS

WORKS IN

Oil-Painting, Water Colour

AND

Black and White of

Portraits, Landscapes,

Ideal and Memorial Etc.,

Executed to Order.

MODERATE TERMS.

THE SARASWATHI PRINTING WORKS,

Robinson Road, CALICUT

THE BEST & RELIABLE HOUSE FOR

HIGH CLASS PRINTING

in English, Malayalam, Tamil & Sanskrit.

Artistic Printers, Book-Binders &Account-Book Manufacturers,

Prompt Delivery.

Neat Execution.

True Brahminism in Life and Law

Being a lucid exposition of the fact that success and happiness in the material and the spiritual worlds are inseparable from a life of absolute righteousness.

By **M. K. Venkateswara Aiyar,**

Advocate, Palghat.

Price, cloth-bound Re. 1—8—0; Wrappers Re. 1—0—0

EXTRACTS FROM OPINIONS

"Mr. Venkateswara Aiyar's position as a Vakil has provided him with facilities for knowing the real needs of those who have only western culture to boast of and who have had no opportunities of being acquainted with the Hindu religion. He has managed to put in a short compass a world of useful information on the most vital questions relating to man. I have no doubt that those that carefully study the booklet will greatly profit by it."

Dewan Bahadur T. R. Ramachandra Iyer.

The Andhara Insurance Co., Ltd.

Head Office: MASULIPATAM

MANAGING DIRECTOR,

Dr. K. AHOBALAROW GARU, M. B. C. H. B.

(EDIN) D. T. M. (LIVERPOOL)

A purely Indian life insurance company conducted on very economical and sound lines.

The Board of Directors are composed of some of the leading citizens who themselves command great respect.

The company has moved with the times and is in a position to quote for insurance based on the most up-to-date schemes.

VALUABLE ADVICE ON LIFE INSURANCE GENERALLY WILL BE GIVEN BY THE COMPANY.

Wanted Influential Agents on Liberal Terms.

MALABAR COAST OFFICE,

Town Bank Building, ***Sultanpet—PALGHAT.***

The Cresent Insurance Co, Ltd.,

BOMBAY

FIRE—LIFE—MARINE

(INDIA'S MOST PROGRESSIVE LIFE OFFICE)

Capital (Two Crores)	...	...	Rs	2,00,00,000
Issued (One Crore)	...	...	Rs.	1,00,00,000
Subscribed	...	...	Rs.	13,62,400
Paid up	...	...	Rs.	1,46,875
Reserved for safety to Policy-holders	...	...	Rs.	12,26,160

Besides, Government Security Deposited with the Government of India as per Indian Life Insurance Companies' Act 1912.

The Special Feature of this company is :—

"Surplus disclosed in the very first valuation"

Palghat Agent: **M. R. Narayanaswami.**

WANTED AGENTS ALL OVER KERALA.

Apply to: **The Superintendent,**

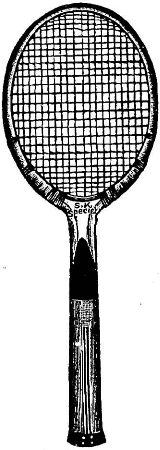
Malabar Sub-Branch,

Sultanpet, Palghat.

WISDEN'S 1930 TENNIS BALLS

Rs. 12—8—0 per dozen.

(Special rates for permanent customers)



Selected and specially strung **Badminton Bats.**

"The Specialist" 6 x 4 double mains. All white guts Rs. 2—10—0.

"The S. K. Special" do do 2—8—0

Cheaper bats from Rs. 1—0—0 to Rs. 2—4—0

Spare white badminton guts annas 8 per set. Rs. 3 and 4 per 100 yds. coil.

Superior badminton balls Rs. 10 & 9 per doz.

42/2½ ft. fives badminton nets Rs. 8—8—0 and Rs 6—0—0 with tape.

TENNIS RACKETS

English rackets from Rs. 15 to Rs. 50.

Indian rackets from Rs. 3 to Rs. 20.

Steel and copper wires Rs. 6 and Rs. 8.

Restringing charge Rs. 5 per bat with any coloured guts.

Hockey sticks from Re. 1 to Rs. 10 each.

Hockey balls from Re. 1 to Rs. 2.

FOOTBALLS & BLADDERS ARE ALSO STOCKED

Illustrated catalogue sent free on request.

Apply to:

Messrs. SPORTS & GAMES Co.,

DIRECT IMPORTERS, MANUFACTURERS AND OUTFITTERS.

Sultanpet, Palghat.

Tel. Address: "SPORTS" Palghat.

FOR RELIABILITY, DURABILITY AND CHEAPNESS.

IN

HARDWARE AND BUILDING MATERIALS

N. A. V. Venkatakrishna Iyer,

SENIOR PARTNER OF LATE A. V. M. EASWARAN & CO.,

Big Bazaar, PALGHAT

DIRECT IMPORTERS OF CONTINENTAL GOODS

OURS THE HOUSE FOR

Copper, Yellow Metal Sheets
Hardware and Bell-Metal Vessels,
Screws, Pickaxes, Pit-Saws,
Iron and Steel Rods
Round and Flat

We supply Rolled Steel Beams, Flats, Rounds and Squares, Galvanised Iron, Corrugated and Plain Sheets, Pipe Fittings, Cast Iron Rain Water and Soil Pipes and Fittings, Expanded Metal, Wire Netting, Barbed Wire and Fencing Materials, Mamooties, Pickaxes, Wire Nails, Paints, Oils and Varnishes, Anti-Corrosive Paint, Coal Tar, Portland Cements, Etc., Etc.,

We shall be pleased to send on request our monthly price list to regular and constant users of hardware materials.

Send us your enquiries for anything in the building materials line.

N. A. V. VENKATAKRISHNA IYER,

Big Bazaar, *Telegrams:* **"AYYAPPAR"** **PALGHAT**

THE ONLY MALABAR SPORTING CONCERN

The **ONLY** Sporting Concern which successfully competes with Foreign and North Indian Firms and offers genuine goods at competitive rates.

Special patronage of Malabaris earnestly solicited

SHARMAN & Co.,

SPORTS OUTFITTERS,

Mount Road, MADRAS.

Phone: 3544.

FOR SPICY VIEWS OF ALL SHADES
OR INTERESTING NEWS FROM ALL SIDES
OR VALUABLE INFORMATION ON ALL SUBJECTS

READ

PRABHATHAM

PALGHAT.

The only Vernacular Weekly in Palghat.
An effective medium of advertisement.

Annual Subscription Rs. 4

MANAGER,
"Prabhatham"

PIECEGOODS! *PIECEGOODS!!*

V. K. R. Venkuier & Bros.,

WHOLESALE & RETAIL CLOTH MERCHANTS,

BIG BAZAAR, PALGHAT.

A FIRM OF OVER 50 YEARS' STANDING

Wholesale Business a Speciality

Wholesale Rates for Retail Dealings

Terms Strictly Cash

Price Fixed and Cheap

Two of our junior partners have just returned from their tour to Upper Indian textile markets such as **Cawnpore, Karachi, Ahmedabad, and Calcutta** with a fresh stock of a good many varieties.

All kinds of Mulls, Bleached and Unbleached, Dhoties and Veshties, Cotton, Woollen and Silk Shirtings, Coatings and Banians, Silks, Imitation Silks, Fancies, Ties & Collars, Shawls & Mufflers, Oilcloth, Canvas,

Etc., Etc., Etc.

Offered at Cheap Rates

FRESH VARIETIES OF SUNPROOF,

CHOCOLATE & NAVY BLUE SERGES & BLAZERS,

WOOLLEN TWEEDS, POPLIN COATING Etc.

It will Pay you to Advertise in

"SWARAJYA"

English Edition. **Tamil Edition.**

India's National Dailies.

Widely circulating among all classes of the Indian People.

For Rates of Advertisements, etc.

Apply to :—THE MANAGER,

SWARAJYA,

Post Box 89, 40, Broadway, Madras.

Phone: 2664. *Telegrams "SWARAJYA."*

The Madras Tutorial College,

15 and 16, ANGAPPA NAICK STREET,
G. T., MADRAS

COLLEGE REOPENS ON 1st NOVEMBER 1929

For Madras and Andhra Universities. Postal tuition for mufassal students. If you find it inconvenient to come to Madras choose the nearest branch of our College in the mufassal.

University Correspondence College,

MADRAS
15 & 16, ANGAPPA NAICK ST., G. T.,

Coaches Students for 1929 September and 1930 March Intermediate and B. A. Examinations of the Madras and Andhra Universities for English only and for S. S. L. C. English course through Postal Tuition.

Malabar Tutorial College,

PALGHAT

Branch of Madras Tutorial College

Coaches private students for S. S. L. C. and Inter Examinations of the Madras University.

Trichy Tutorial College,

TEPPAKULAM
(Branch of Madras Tutorial College)

COLLEGE REOPENS ON 1st NOVEMBER 1929

Coaches private students for the Intermediate Examination of the Madras University.

Andhra Tutorial College,

GOVERNORPET
(VICE-CHANCELLOR'S RESIDENCE)
BEZWADA

Coaches students for S. S. L. C. and Intermediate of Andhra University.

COLLEG REOPENS 1st NOVEMBER 1929

Bangalore Tutorial College,

RAMAMANDIRAM,
RACE COURSE ROAD,
BANGALORE CITY
(Branch of Madras Tutorial College)

COLLEGE OPENS 1st NOVEMBER 1929

Coaches Private Students of **S. S. L. C. & Inter. Examinations** of Mysore University and Intermediate of Madras University.

Madura Tutorial College,

1256, N. MASI STREET,
MADURA

Branch of Madras Tutorial College

College opens on 1st November '29 for **S. S. L. C. and Intermediate** Examinations of the Madras University.

Kerala Tutorial College,

PRINCIPAL E. J. JOHN'S BUNGALOW,
TRIVANDRUM

Branch of Madras Tutorial College

College opens on 1st November '29 for S. S. L. C., Inter. B. A. Examinations of the Madras University.

Apply for prospectus with one anna stamp to:

M. K. RANGACHARI,

DIRECTOR,

15 & 16, Angappa Naick Street,

G. T. MADRAS

N. N. KRISHNASWAMY AIYAR,

CYCLE DEALER & GENERAL MERCHANT,

AUTHORISED DEALER IN HIS MASTER'S VOICE GRAMAPHONES.

Head Office: **PALGHAT** *Branch:* **TRICHUR**

THE BEST HOUSE FOR

Reliable cycles of all sorts
All Cycle accessories

Watches, Clocks, Time-pieces Watch-chains, Bracelets.

Malabar Timbers, Teak Rose, Jungle, in logs and sizes.

Harmonium Varieties, And their accessories.

Gramaphones Needles, Records,

Electric Novelties Torches. Bulbs Batteries.

All Repairs of the above undertaken by EXPERIENCED HANDS.

Prompt Business—Moderate Charges—Our Motto.

Is Success easier than Failure?

Yes, if you know the way to self-culture.

Apply to:

INSTITUTE OF SELF-CULTURE,

General P. O. 224 (A)

KARACHI

VAIDYA MANDIR

The Round, TRICHUR, *(COCHIN STATE)*

We prepare all the important Ayurvedic Medicines in strict accordance with the injunctions of the Sastra, under the supervision of a competent and qualified physician. Besides, we have got some specialities of our own. Our preparations are pronounced to be excellent in quality. All the medicines are stocked in our local dispensary for sale and sent by post to distant places. Vaidyan P. Vasudevan Nambeesan, Medalist and Diploma-holder will always be present in the Dispensary for consultation. Treatment is also prescribed and medicines are sent by post to patients in distant parts if sufficient information of the illness is furnished. Trial orders and inquiries are solicited. Write for our catalogue in English.

P. Vasudevan Nambeesan, *Managing Proprietor.*

Useful Books for Sanskrit Study

A Reformed Series of Illustrated Sanskrit Readers. By Pandit **K. L. V. Sastri.**

Approved by various Text-book committees and very largely used as Text-Books throughout the Presidency including the Native States.

संस्कृतबालादर्शः Infant Reader	0	4	0
संस्कृतप्रथमादर्शः First Reader	0	6	0
संस्कृतद्वितीयादर्शः Second Reader	0	8	0
संस्कृततृतीयादर्शः Third Reader	0	10	0

शब्दमञ्जरी – अव्ययसमासप्रकरण-धातुमालिकासहिता –

With very useful Footnotes	0	5	0
Do. Glazed edition	0	6	0
धातुमञ्जरी – धातुकोशसहिता	0	8	0

भासकथासारः Being a prose abridgment of the 13 plays attributed to Bhasa in 2 vols. Each vol. 0 8 0

पञ्चतन्त्रसंग्रहः A thorough reconstructed abridgment of the original Panchatantra presented in a very intelligible and easily digestible manner. 1 0 0

Do Library edition 1 8 0

श्रीरामोदन्तकाव्यम् With Footnotes in English 0 4 0

श्रीकृष्णाविलासकाव्यम् –

सव्याख्यानम्	0	10	0
Do. Glazed edition	0	12	0

नैषधकाव्यरत्नम् –

मल्लिनाथव्याख्यानसहितम्

१ – ६ सर्गाः	1	8	0
Do. ७–१२ सर्गाः	1	12	0

वैदिकसाहित्यचरित्रम्

A History of Vedic Literature in Sanskrit with a Foreword by Mahamahopadhyaya Dr. Ganganatha Jha 2 4 0

Do Library edition 3 12 0

प्रश्नमार्गः With explanatory Footnotes. A foot-path to the Prasna and Jataka parts of Astrology 3 0 0

Do Library edition 4 0 0

नित्याह्निकम् – सस्वरम्

The Daily rites of every Brahmin.

Pocket size	0	8	0
Do. English Translation	0	8	0
श्यामळादण्डकम्	0	1	6
Do. with Tamil Translation	0	3	0

देवीमाहात्म्यम् Pocket size. Text published in Sanskrit for the first time according to South Indian Mss 0 12 0

Do Featherweight paper. 1 0 0

Any other Sanskrit, Grantha, Tamil and Malayalam books published anywhere in India are always available here at moderate prices. Perfect Satisfaction or refund of money is our speciality.

R. Subrahmanya Vadhyar,

Book-Seller & Publisher,

KALPATHI–PALGHAT

No More Worry! A Sure Remedy!! Light of the World!!!

Minimum Cost Maximum Benefit

Regain the lost of your eyes by

Vitality and Vigour wearing Spectacles.

Ladies & Gentlemen,

At the request and for the benefit of the general public we have great pleasure in opening a new branch of "Optical Department" on a large scale and we have taken great care to stock all varieties of lenses to suit all kinds of defects in the eyes and all prescriptions.

We are also stockists of latest novelties in watches, timepieces, clocks, gramaphones and fancy wristlets.

For Prompt Repairing of every kind and of the highest quality at minimum cost, there is none to beat the skill of

M. JAMAL MOHAMED & SON,

SULTANPET

which is the only establishment in ***Palghat*** where the one rate system is adopted ***and entire satisfaction and durability are guaranteed.***

A TRIAL ORDER IS EARNESTLY SOLICITED

Earn big money !

Learn at home !!

TAUGHT BY POST :—

(1) **Photography.**

Easy to learn and easy to operate. Take photos of anything you like. Full instructions with one hand Camera and chemicals. Rs. 15—

(2) **Soap making.**

You can make soaps of any kind within 5 minutes quite wonderfully. Full instructions with chemicals Rs. 5.

(3) **Silvering mirror.**

Mirrors of any size can be manufactured. Scientific method.

Full instructions Rs. 10/—

N. B. We are always ready to help the students with particulars on difficult points.

Order with Rs. 2/—

Manager,

"HOME INDUSTRY".

Iritty. *(N. Malabar)*

The Premier Nursery of South India

Supplies excellent mango grafts 3 years old, lime, oranges, pomeloes, guavas, roses and crotons. 20 sample packets English Flower and Vegetable seeds, each sort Rs. 2. Do. 10 sample packets Re. 1—4—0. Indian Vegetable seeds 20 big packets Rs. 2—8—0 Illustrated Price list on application from

S. K. I. Khadar Meera Sahib,

F. R. S. A.

Seedsman, Head Nursery. SALEM

PLANTING SEASON

COMMENCED

Best plants, Fresh Seeds, Mango Grafts, Fruit Plants.

All varieties available to grow in all climates.

Free catalogue. Apply,

S. K. I. Abdul Rahiman Sahib.

Nursery Garden,

SALEM

THE SCHOLAR

During the short period of four years **THE SCHOLAR** has created a sensation in Literary Circles in India and abroad. It stands for Culture and Robust Nationalism.

THE SCHOLAR is dedicated to the Cause of Youth and aims at the inculcation of Higher Ideals of Life and Duty in our young men and women.

" The Scholar" has played its part well in keeping alit the lamp of culture and may look forward to a bright future.

—The Hindu.

Price: **ANNUAL NUMBER As. 12.**

Annual Subscription Rs. 3. **Ordinary Copy As. 4.**

Advertisement rates and other particulars from

THE MANAGER,

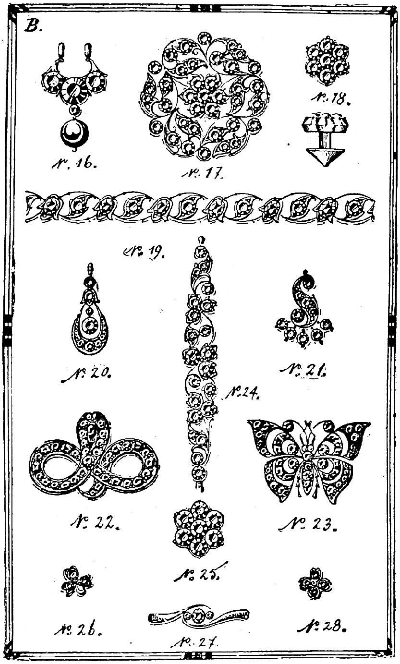
THE SCHOLAR, Palghat.

Telephone: 3555

Telegrams: "BALKRISTNA"

T. B. MEHTA & SONS

DIAMOND MERCHANTS



MANUFACTURING JEWELLERS

458, Mint Street,

PARK TOWN P. O., MADRAS.

THE SCHOLAR

ANNUAL NUMBER: CONTENTS

		Page
1.	**Greetings**	1
2.	**A Message** from Pandit Jawaharlal Nehru	3
3.	**The Historic Fitness of India for Democracy** by Dr. Radhakumud Mukerji, M. A., Ph. D.	4
4.	**The Price (*Poem*)** by Harindranath Chattopadhyay	7
5.	**In the Throes of a Rebirth** by K. S. Venkataramani, M. A., B. L.	8
6.	**Music in the East** by Srimati Ragini Devi	11
7.	**India and World Progress** by Mahakavi Ullur S. Parameswara Aiyar	13
8.	**A Hero of Humanity** by Sadhu T. L. Vaswani	19
9.	**Delhi—Old and New (*Illust.*)** by C. R. B. Menon, B. A.	20
10.	**A Timely Warning** by C. Rajagopalachar	24
11.	**Rabindranath Tagore** by Dr. George Chainey	25
12.	**The Chemistry of being Alive** by Dr. M. O. Forster, F. R. S.	29
13.	**Love among the Ruins (*Short Story*)** by Dr. A. R. Poduval, M. D., C. M.	33
14.	**Youth and the Remaking of Rural India** by the Hon'ble V. Ramdas Pantulu	40
15.	**Democracy *versus* Civilization** by K. S. Ramaswami Sastri, B. A., B. L.	45
16.	**The Art of Living** by P. R. Krishnaswami, M. A.	50
17.	**Recent Changes in the Bombay University** by Principal B. G. Sapre, M. A.	53
18.	**Impressions of Education in South Africa** by Miss Corrie Gordon, B. Ed.	57

19. **Golconda under the Kutb Shahis** 62
by Prof. S. Hanumanta Rao, M. A., L. T.
20. **Mayavati's Serpent Lover (*Short Story*)** 67
by T. B. Krishnaswami M. A., B. L.
21. **The Right Hon'ble V. S. Srinivasa Sastri** 69
by S. K. Sarma, B. A., B. L.
22. **Some Impressions of Europe** 75
by B. Shiva Rao
23. **Realisation (*Poem*)** 78
by K. T. Krishnaswami Iyengar, M. A.
24. **A Survey of Indian Technical Education** 79
by C. S. Srinivasachariar, M. A.
25. **Modern Telugu Poetry—A Sketch** 83
by M. Visvesvar Rao
26. **Wanted—A Sanitary Conscience** 89
by K. R. R. Sastry, M. A., B. L.
27. **The Message of Krishnamurti** 91
by Prof. Diwan Chand Sharma, M. A.
28. **The Heritage of Dravidian** 94
by L. V. Ramaswami Aiyar, M A, B. L.
29. **The Pearl of Agra (*Poem*)** 100
by P. M. Hari
30. **Society for the Uplift of the Left Hands (*Short Story*)** 101
by Chinta Dikshitalu
31. **Malayalam Literature (A Bird's-eye View)** 107
by Prof. P. Sankaran Nambiyar, M. A.
32. **Afternoon (*Poem*)** 114
by Duncan Greenlees
33. **My Friend, the Detective** 115
by T K. Venkataraman, M. A., L T.
34. **Insurance Capital** 121
by K. S. Ramachandra Aiyar
35. **The Poona Seva Sadan Society** 125
by Mrs. Janakibai Bhat.
36 **An Indian Scout's Impressions of England** 128
by M. V. Venkateswaran M. A.
37. **Trichinopoly (*Illust.*)** 133
by M. S. Devesan, B. A., B. L.
38. **Kunju the Criminologist (*Short Story*)** 137
by V. C. Gopalratnam B. A., B. L.

191409

LIST OF PORTRAITS

1.	Saint Tyagaraja (*C. N. Vasudevan*)		*Frontispiece*
2.	Ragini Devi at the Concert	*Facing page*	11
3.	Sri Sankaracharya	,, ,,	19
4.	Dr. Rabindranath Tagore	,, ,,	25
5.	Dry Point Etching (*Ram Mohan Sastri*)	,,	29
6.	The Ecstasy of Eve (*K. Madhava Menon*)	,,	33
7.	The Gardener (*Kannappa*)	,, ,,	40
8.	Ariel (*Kannappa*)	,, ,,	54
9.	Pandit Jawaharlal Nehru	,, ,,	70
10.	Rt. Hon. V. S. Srinivasa Sastri	,, ,,	70
11.	Radha in the Kitchen	,, ,,	78
12.	J. Krishnamurthi	,, ,,	91
13.	Shri Krishna (*Kannappa*)	,, ,,	107
14.	Cartoons		Pages 132 & 136

OUR ARTISTS

Our Cover Page.

The symbolic Cover Design is by **Mr. Ram Mohan Sastri** of Adyar, who has recently added etching (a sample of which also appears elsewhere) to his other specialities like water colour painting. The Lotus, symbol of *Jnana* (wisdom) is the central theme; the pedestal is of innumerable *kalas* or arts. The *hamsas* (" swans ") on either side are divine messengers of knowledge, and the circle behind is their halo. Mr. Sastri's works have secured the approval of eminent artists both Indian and foreign.

C. N. Vasudevan, Art Teacher, Theosophical National School, Adyar, belongs to a family of South Indian Artists. His imaginative study of St. Tyagaraja given as the frontispiece well represents the spirit of that inspired devotional singer.

K. Madhavan, National High School, Guindy (Adyar), a young and promising artist from Malabar, specialises in painting natural scenes, birds and animals. His pictures have been much appreciated by artists like Babu Abanindranath Tagore and art critics like Dr. James H. Cousins and Mrs. Adair.

M. P. Kannappa, sculptor, Luz, Mylapore;. the four specimens of sculpture (including the Roman lady with the harp) given in this issue are his.

OUR CONTRIBUTORS

Pandit Jawaharlal Nehru : the gifted son of a gifted father. President-Elect of the forthcoming session of the Indian National Congress, the youngest to hold that high office since Gokhale. With his wide culture and broad outlook, he has a divine impatience of tyranny, social or political, and is a true friend of the poor worker and peasant. The invaluable Message to the Youth of the land given by this Leader of Youth through these columns must inspire them to action.

Dr. Radhakumud Mukherji, M. A., Ph. D., Professor of the Lucknow University, is wellknown as the erudite historian of Ancient Indian Shipping and author of works like "The Fundamental Unity of India" etc. which present Indian history and culture in the correct perspective.

Harindranath Chattopadhyay : A great poet and playwright, he has recently returned after an extensive and intensive study of the European stage.

K. S. Venkataramani, M. A., B. L. A gifted writer of English prose and author of several works of merit which have secured international recognition. A deep thinker and man of ideals.

Srimati Ragini Devi of New York, a true representative of Indian Art and Culture in the West ; a brilliant songstress herself, her judgments on musical questions are invaluable.

Mahakavi Ullur S. Parameswara Aiyar : Dewan Peishkar to the Travancore Government and one of the foremost Poets of Kerala, author of the great epic *Umakeralam* and other fine poems; one who is equally at home in other tongues like English, Tamil, and Sanskrit.

Sadhu T. L. Vaswani: idealist, educationist, reformer and mystic, who continues the line of the Sufis of Sind ; wellknown throughout India for his abiding enthusiasm in the cause of the young and the Motherland.

C. R. Bhaskara Menon, B. A., of the Government of India Secretariat; a charming descriptive writer with great power of observation and fine literary taste.

C. Rajagopalachar, Gandhiji's chief lieutenant in the South, one of the few who have been able to follow up his precepts by example. A brilliant propagandist and apostle of *khadi* and Prohibition.

Dr. George Chainey, editor of the great American international magazine "The World Liberator"; a man of vision who interprets the various religions of the world.

Dr. M. O. Forster, F. R. S., Director of the Indian Institute of Science, Bangalore, and a friend of Indian scientific research.

Captain A. R. Poduval, M. D., C. M., Chief Surgeon, Ernakulam: wellknown writer of sketches grave and gay.

The Hon'ble V. Ramdas Pantulu Garu, Member, Council of State wellknown politician from the Andhradesa; deeply interested in the Co-operative Movement and an authority on connected problems.

K. S. Ramaswami Sastriar, B. A., B. L., District and Sessions Judge, East Godavari; a familiar and thoughtful writer on literary and current topics.

P. R. Krishnaswami, M. A., Lecturer in English, Government College, Kumbakonam; made his mark by publishing his researches on Thackeray in *Cornhill*; recently delivered a course of University Lectures on "The Indian Connection in English Literature" at Madras.

Prof. B. G. Sapre, M. A., Principal, Willingdon College, Sangli; wellknown author of works on economics and constitutional history.

Miss C. Gordon, B. Ed., Lecturer, Teachers' College, Saidapet; an authority on Child Education.

S. Hanumanta Rao, M. A., L. T., Professor, Nizam's College, Hyderabad; writes on historical subjects.

T B. Krishnaswami, M. A., B. L., D. E O., Ramnad; writes humourously with an easily recognised verve

S. K. Sharma, B. A., B. L., Author of "Indian Monetary Problems" and "Towards Swaraj"; wellknown also for his sketches of our foremost politicians with rare merit.

B. Shiva Rao, M. A., Editor, *New India*; wellknown Labour leader of Madras. Recently attended the International Labour Conference at Geneva.

K. T. Krishnaswami Iyengar, M. A., Professor of English, Theosophical College, Madanapalli.

C. S. Srinivasachari, M. A., Professor of History, Pachiappa's College, Madras; a scholarly writer of subjects connected with Indian History.

M. Visvesvar Rao, a promising writer of song and verse in Telugu; associate Editor of *Triveni*, Madras.

K. R. R. Sastri, M. A. B. L., Advocate, Madras High Court; Popular writer of historical and other general subjects.

Diwan Chand Sharma, M. A., Professor of English, D. A. V. College, Lahore and a wellknown writer.

L. V. Ramaswami Aiyar, M. A., B. L., of the Maharajah's College, Ernakulam; scholar and linguist, noted for his researches in phonetical and connected subjects.

P. M. Harihara Aiyar, B. A., writes both prose and verse.

Chinta Dikshitalu, B. A., L. T., Teacher, Government Training School, Guntur; brilliant short story writer in Telugu.

P. Sankaran Nambiyar, M. A. (Hons.), Professor of English, St. Berchmans College, Changanasseri, a master of English, Sanskrit and Malayalam; historian of Malayalam Literature noted for his sound literary judgment.

Duncan Greenlees. M. A. (Oxon.), Professor, Madanapalli College, a foreigner by birth but essentially an Indian at heart.

T. K. Venkataraman M. A., L. T, Lecturer in History, Pachiappa's College; one of our few young men who can write with genuine humour and with the higher touch.

K. S. Ramachandra Iyer, Secretary, Indian Insurance Companies' Association, Editor, *Indian Insurance*; toured in America and Canada to study insurance problems.

Mrs. Janakibai Bhat, Lady Superintendent of the Poona Seva Sadan and noted woman educationist.

M. V. Venkateswaran, M. A., late professor of the Madanapalli College; Provincial Scout Commissioner, Bombay, who headed the delegation at the World Scout Jamboree.

M. S. Devesan, B. A., B. L., lawyer and journalist.

V. C. Gopalratnam, B. A., B. L., Sportsman, humourist and amateur dramatist. He has happily promised to resuscitate his well-known Kunju (who figured in the *Everyman's Review* now unfortunately defunct) in our columns.

THE HOUSE FOR BEST PHOTOES &
CHEAP ENLARGEMENTS

THE RAZACK STUDIO,
PALGHAT.

Index to Advertisers

Abdul Rahiman Sahib, S. K. I. xx
Agfa Photo Co., Madras Facing 100
Aiyar's Ink Works, P. A., Trichur Facing 123, 139
All-India Crop Insurance Co. Cover IV
Allianz & Stuttgarter Facing 44
Amat C. Walson, Calicut Facing 141
Amrutanjan Depot Facing 67
Anantha Subramania Iyer S. V. viii
Andhra Ayurvedic Pharmacy Ltd. Facing 130
Andhra Insurance Co. xi
Appaswamy Chetty and Sons. Facing 133
Arya Publishing House Facing 87
Arya Vaidya Vilasini, Calicut Fac. 130
Arya Vaidya Sala, Kottakal Facing 79
Ayurvedasram Facing 66
Azeez and Co., Cochin Facing 117; 130
Bell and Co., Ltd., Madras Facing 74
Bengal S. D. Shorthand Institute Facing 19
Bhanu, Prof. K. N., Poona Facing 132
Calicut Hosiery Works v
Carnatic Paper Co. Facing 45
Chami, Tailor Facing 144
Christian Literature Society. Facing 25
Continental Trade Agency, Calicut Between 82 and 83
Cooper Publishers, Bombay Facing 26
Correya, S. Calicut vi
Crescent Insurance Co. xi
Damodar and Co. iv
Dhirendranath Chowdhuri Facing 142
Editor, "Triveni" 68
Ganesh & Co. 66, 86, 141
Gopala Menon, C. Facing 139
Gopalji Champshi and Co. Facing 58
Guru Basava and Co Facing 133
Hindi Pracharak Between 82 and 83
Home Industry xx
Imperial Business Bureau Facing 142
Indian Employees Fidelity Ltd. Facing 106
Indian Insurance Co. Association Facing 91
Indian Mutual Life Association Ltd. Facing 116
Indian Publishing House, Madras Facing 28
Institute of Self Culture, Karachi xviii
Jamal Muhamad & Son, Palghat xx
Janarthanam & Co. Facing 117
Kalyanarama Iyer and Co., V. Fac. 27
Kantilal Chimanlal Facing 33
Kerala Electric Trading Co. 61
Kesari Kuteeram Facing 53
Kesava Iyer. K. S. Palghat Bet. 82 & 83
Khader Meera Sahib, S. K. I. xx
Krishnan, K. V. xxii
Krishnan R. S. vi
Krishnan Nair Bros. Fac. 120
Krishnaswami Iyer; N. N. xviii
Kuppusami Iyer, D., Palghat Fac. 90
Kuttan Brothers 99
Lakshmi Insurance 52
Laljee Godhoo and Co. iii
Latent Light Culture 106
Madras Ayurvedic Pharmacy Fac. 75
Madras Rubber Stamp Mfg. Co. Fac. 74
Madras Tutorial College xvii
Madras Type Foundry Fac. 114
Mahat Ayurvedic Pharmacy Between 82 and 83
Mannadiar, V. I. Fac. 82
Manoranjini Press Between 82 and 83
M. S. Brothers v
Matrimonial Review Fac. 125
Medico-Surgical Hall, Karur Fac. 100
Mehta, T. B. and Sons. Fac. Conts.
Modern Hindu Hotel, Calicut Fac. 136
Mukherji, M. M. Facing 123
Mutual Benefit Corporation, Ltd. Fac. 89
Nair Modern Bank viii
Nambeesan C. N. xxi
Narayanan Nair, K. Facing 143
Narayanaswami Pillai, R. M.
Nataraja Pandaram, P. Facing 123
Natham and Co., S. ii and Fac. 107
National Crayon Works Facing 140

National Warehouse Facing 115
Neelakanta Sanjeevi Facing 143
Nurani Union Bank ix
Office Equipment Co. 74
Oriental Mercantile Agency Fac. 18
Oxford University Press Facing 24
Palghat Town Bank Facing 33
Panchadasi Book Depot Facing 19
Paul and Co, B. G. Facing 59
Pioneer Furniture Works Facing 131
Pillai, R. S., Trivandrum Facing 140
Prabhatam, Palghat xiv
Prabhuram Anant Pharmacy Fac. 88
Rajagopala Mudaliar, T. Facing 95
Rajalakshmi and Sons, Bet. 82 and 83
Ramakrishnaier, C. V. Facing 101
Ramankutty Vaidyar Facing 139
Raman Vaidyar V. S. Facing 52
Rangaswamy Chettiar and Son V., Facing 143
Raval and Co., Madras Facing 32
Razack Studio, Palghat, Contributors
Rochouse and Sons Facing 83
Sadhana Aushadhalaya Bet. 82 and 83
Sapre, B. G. Facing 19
Saraswati Printing Works, Calicut x
Saraswati Vilasam BookDepot Facing 140
Sarma S. K. Facing 33
Sarma, T. E. V. Facing 124
Sarma V. S. x
Sesha Iyer, Sultanpet Facing 141
Shah, D. R. Facing 93
Shunmugham Snuff Facing 137
Sharman and Co., xiv. 28
Simon and Co. P. Facing 89
Sitaram Ayur. Pharmacy Facing 57
South Indian General Assurance Facing 124
Sports and Games Co. xii
Sridhar Majumdhar Facing 144
Stanes and Co., T., Coimbatore vii
Subramaniaier K. S. Bet. 144 and xxi
Subramania Iyer V. Fac. Frontispiece
Subramaniam A. P. Facing 143
Subramania Vadhyar R. xix
Sumugha Vilas. Palghat Facing 121
Sundara Iyer C. R. K.
Swarajya, Madras xvi
Thampan K U. Facing 144
Theosophical Publishing House 23, 82, 113, 120, 124, 127, 131, 139, 140, 142
Tiruppur Cambodia Ltd. Fac 118&119
Travancore Peoples Bank Facing 13
Tropical Insurance Co. Facing 78
T. S. R. and Co. Bet. 82 and 83
Uberoi Ltd. Cover III
United Coffee Supplies Co. 1, 44
United Motors Ltd. Facing 138
Universal Mutual and Poor House Assn. Facing 12
Vajravelu Mudaliar S., Madras vi
Vale Office Facing 101
Varadachary and Co., P. Facing 56
Vasudevan Nambeesan. P. xviii
Veecumsee Chabildoss and Co. Cover II
Venkatakrishnaier, N A. V. xiii
Venkataramani, K. S. 10
Venkatesiah. M. Facing 123
Venkateswara Iyer, M. K. x
Venkuier & Bros., V. K. R. xv
Vijaya, Chalapuram Facing 117
Virjivandas Hirjee & Co. ,, Index
Watch Co. etc. Facing 122
Zenith Assurance Co.

C. R. K. SUNDARA IYER,

Agent,

United India Life Office, **Trichur,** can supply Carvings (Hindu Deities and Animals) in Ivory, Sandalwood & Rosewood, Bell-metal Kujas, Snuff Boxes made of Silver, Ivory. Buffalo Horn, Sandalwood and Rosewood and full & Half Chrome Sandals or Chappals, at competitive rates.

EXCELLENT WORKMANSHIP

Trial Order Solicited.

SHE sees him eating heartily and feels happy. She knows that the savoury preparations are delicious, appetizing and flavourous and he likes them.

She also knows that the savouries are so excellent because she uses THE BEST VHR MISKY ASAFOETIDA and always avoids substitutes.

VHR MEANS THE CHARM OF A MEAL

Get a packet from your local dealer or

Write to,

Varjiwandas Hirjee & Co.,

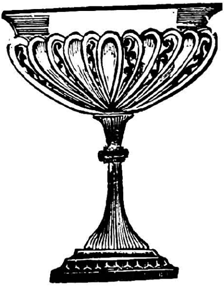
34, Govindappa Naick Street,

G. T., MADRAS

Telegrams :
"PRECIOUS"

JEWELLER
BY APPOINTMENT TO
H. E. The Governor of Madras.

Telephone 3145



V. SUBRAMANIA IYER,

MANUFACTURING

J E W E L L E R

Goldsmith, Silversmith and Dealer in all Gemset Jewels.

MANUFACTURES AND DEALS IN ALL :—

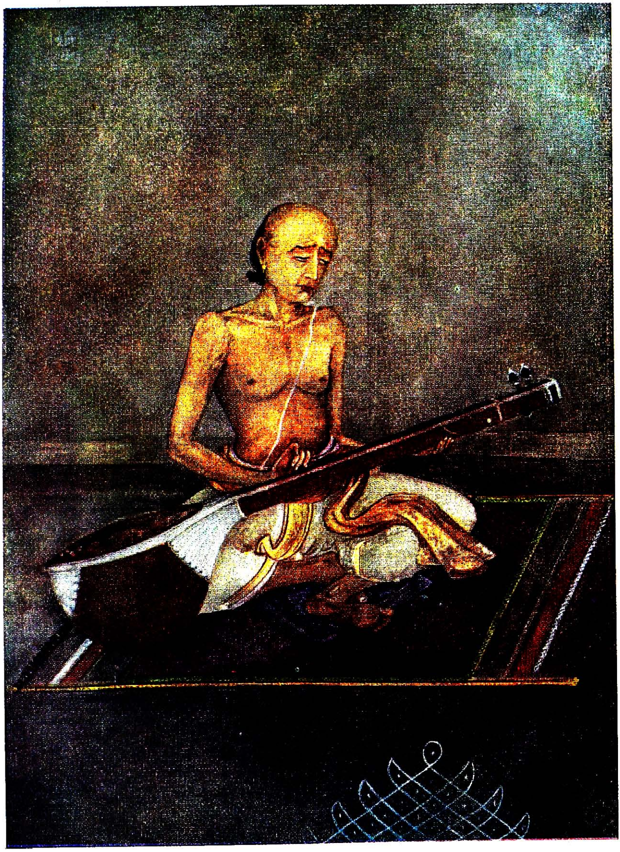
(1) Gemset Jewels, Gold and Silver articles of all patterns.

(2) Race Cups, Caskets, Medals, etc., for presentation purposes.

(3) Trovels, Keys, Locks, etc., for ceremonial purposes.

2 & 3, Kuppumuthu Street, Tiruvateswaranpet,
POST BOX 423, TRIPLICANE,
MADRAS

Catalogue sent free on application.



SAINT TYAGARAJA

(By Courtsey, Triveni.)

THE SCHOLAR

VOL. V } OCTOBER, 1929. { No. 1.

Greetings

WITH this fourth Annual number of *The Scholar* the journal enters upon the fifth year of its existence. On this happy occasion we send our cordial greetings to our readers and well-wishers. We have endeavoured to make this issue much more interesting and varied, especially on its pictorial side, than its predecessors, and if only all our arrangements had attained their fruition, the result would have been much more satisfactory than it is now. But we realise best that it is given to us only to make the attempt ; the result is not in our hands. We are deeply conscious of the imperfections that still persist in this issue, but we hope they are much less than in the case of the previous Annuals. And we are fortified in the knowledge that our indulgent readers, who have so readily overlooked our faults in the past, will not give us up now.

Our readers could hardly have failed to notice the increased attention we are trying to pay to Indian Art, which happily now is coming into its own. Nothing is more satisfactory to note in our national life than the awakening of the people in this direction. It is our earnest wish that this journal should become a medium by which this renascent and creative urge is helped forward. It is with no small pride that we record it here that most of our reproductions in this issue, both mono and tri-colour, are the promising productions of young artists, all hailing from South India and each trying to develop a technique according to the bent of his mind. The difficulties (both technical and financial) of reproducing delicate and really beautiful works of art are many in this presidency, where pictorial journalism is not so well developed as, say, in our sister province of Bengal.

That India is pulsating with a new life, nobody who lives in this country can deny. That we are also on the eve of momentous changes, radically and vitally affecting us, is equally certain; and we as citizens must necessarily react to this new and transitional state of affairs in our several ways. And as far as the youth of the country are concerned, the times have laid a heavy responsibility on them. For as the potential citizens, it is a very serious matter how they equip themselves now to discharge their onerous responsibilities then. We, therefore, invite our young men and women to make this journal the forum for the exchange of their thoughts, and the medium for the practical working out of their constructive plans. We assure our co-operation and best attention in advance.

We venture to hope that this issue will be found by our readers both instructive and entertaining. This would, however, never have been possible had it not been for the active support that we have had from our sympathisers and friends. So our hearts go out in gratitude to all of them—to our subscribers, to our contributors, to our artists, to our advertisers and to all those who have helped us with loans of pictures, blocks etc. What more return can we make to them except to assure them that it shall be our earnest endeavour to justify their generous support and patronage.

A Message

FROM PANDIT JAWAHARLAL NEHRU

PRESIDENT-ELECT,
44TH INDIAN NATIONAL CONGRESS.

I APPRECIATE the good work that your journal is doing. I should like to send you my best wishes. During the few days I had the privilege of spending in Kerala last year I was charmed by the beauty of the land and I felt how in many ways it was an ideal place to live in. At the same time I received many shocks when I saw or heard of the treatment of man by man in this beautiful land. To-day all over the world men who think at all aspire to social equality in the widest sense of the term including as far as is possible economic equality ; but in Kerala there is the very opposite of social equality. Every newspaper and magazine must therefore make it its first business to join the crusade against this relic of an ancient past which is unjust in itself and is holding back India from her onward march. I trust that your monthly will also help in this crusade.

To the Youth specially all over the country this crusade must make appeal. The basic idea of our Youth Movement is freedom based on social equality, and in order to achieve this it is pledged to fight untouchability, communalism, provincialism and all other *isms* and customs which accentuate the differences between man and man and seek to prevent a better and juster order. The forces of reaction are strong in this country and Youth will have to face the issue fairly and squarely if it seeks to achieve.

THE HISTORIC FITNESS OF INDIA FOR DEMOCRACY

BY DR. RADHAKUMUD MOOKERJI, M. A., PH. D.

INDIAN polity through the ages has shown a distinct tendency towards democracy. There were democratic elements in kingships to limit their absolutisms, while there were also full-fledged democracies co-existing with kingships from very early times.

The Rigvedic kingship was from the first limited by the Assemblies called the *Sabha* and the *Samiti* which were organic parts of that earliest Indian Constitution. The Vedic king was further checked by a powerful entourage of Ministers called *Rajakrit* or 'king-makers' including such officials as the Commander of the Army (*Senani*), Finance Minister (*Samgrahitri*) and so forth. Advantage was also taken of the necessary religious ceremony of the king's coronation to impose on him certain oaths to emphasise the limits to his autocracy. Violation of these oaths was punished by his expulsion. This practically made Vedic king-ships *elective*. There are also declarations that taxes are voted to the king as the protector of his people.

The Vedic precedents fixed the plan and pattern for the subsequent development of Indian polity. The limitations to absolutism become more and more developed and defined in the Epics and the *Smritis*. The Sovereign is described as *Danda*, the instrument (or the Executive Authority) to enforce *Dharma*, the Law and Constitution, the supreme consideration of the State. The Sovereign is thus not the source of Law but its sanction. The Sources of Law are enumerated as (1) Sruti (Veda), (2) Smriti, (3) Shishtachara (approved customs) and (4) Decisions on doubtful points of the Parishad (judge-made law). Law or *Dharma* was on principle not centralised. It varied with groups and communities which legislated for themselves. The

State, whether monarchy or democracy, stood for the Self-Government of the group. The groups which were recognised for Self-government by the State were known and arranged in an ascending order as follows: *Kula* (clan), *Jati* (caste), *Sreni* (guide) *Puga, Gana, Sangha* or *Samooha* (corporation). These were self-governing as regards legislation, justice and executive functions. The State subserving the ends of Dharma believed in the free and natural groups of individuals and encouraged all kinds of association,—voluntary local or functional. Thus, India became a land of groups and communities, and of local self-rule limiting the absolutism of the central government. It was also physically impossible in those pre-mechanical ages to have much of centralised government over a large area. Government had to be multi-central. Local liberty and not over-government was the rule. This feature of ancient Indian indigenous Polity also belongs to some of the most modern democracies, especially Soviet Russia. As pointed out by Miss Follet in her *New States :Group Organisation—the Solution of Popular Government:* "One of the characteristics of present-day political *theory* is its reaction against the State and a salient political *fact* to-day is the increasing amount and power of group life. The study of the group process shows us that polities cannot be founded on representative or electoral methods but must rest on vital modes of association."

But apart from the limited monarchies, and the latitude they gave to local liberty, there were in ancient India full-fledged democracies. Panini (seventh century B. C.) mentions as many as 80 republics called *ganas* or *sanghas* some of which like the Yaudheyas, the Malavas (Greek *Malloi*) or the Kshundrakas (Greek *Oxydrakai*), had survived for centuries, resisted Alexander's campaigns in the Punjab and issued their own coins and inscriptions. The United Provinces at the time of early Buddhism was the chosen home of republican peoples like the Sakyas, Mallas, Lichchhavis or Vrijis, details of whose constitutions are given in Pali canonical works and the Jatakas.

We have also in these Pali works remarkable details about the forms and methods of democratic procedure inseparable from a live democracy which is fundamentally a 'government by

discussion'. As early as 5th century B. C. the democracies of Ancient India had developed a complete set of regulations for the conduct of their business by their assemblies or parliaments (called Sanghas) touching such topics as (1) Quorum, (2) Notice of meeting, (3) Notice of motion [Jnapti], (4)Resolutions [Pratijna] to be proposed, (5) Arrangement of seats (under an officer called *asanaprajnapuka*), (6) the Whip (called the *Gana-puraka*), (7) Vote (called *chhanda*), (8) Methods of recording and correcting votes by issue of tickets (*salaka*), (9) Vote by ballot, (10) Decision by vote of the majority [yad-bhuyasika-kriya], (11) Teller of votes [Salaka-grahapaka] (12) Reference to select committee called *Udvahika sabha*, (13) Representation and (14) even Referendum.

The principle of local Self-government led to the growth of self-governing village communities, to a system of social self-government functioning apart from the State, to the operation of Society and State as distinct political entities within defined spheres.

This has helped India through the ages to preserve her *soul*, the integrity and independence of her cultural life and civilisation, against political revolution and foreign domination, upto very recent times, until the British system of centralised government supplanted the indigenous local institutions all over the country. This fact was very well explained by Sir Charles Metcalfe (Report of the Select Committee of House of Commons, 1832, Vol. 111, App. 84, p. 33): "The village communities are little republics, having nearly everything they can want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. This union of the village communities, each one forming a separate little State by itself, has, I conceive, contributed more than any other cause to the preservation of the peoples of India through all the resolutions and changes which they have suffered." It is thus that we can explain how the period of Moslem rule in India, not a thoroughgoing system of centralisation and over-government, was also the period of remarkable progress in Hindu literature, religion and culture. During this period flourished some of India's greatest religious leaders like Basava, Ramanuja and Madhva in the South, Ramanand, Kabir, Chaitanya, Vallabhacharya and

Nanak in the North; men of letters like Bhavabhuti, Shri-Harsha, Rajashekhara, Jayadeva, Kalhana, Sayanacharya or Vedantadesikachar of the South; Vidyapati, Chandidasa or Mirabai, Tulsidas and Dadu and Tukaram; or legists like Kulluka, Jimutavahana, Vijnanesvara, Vachaspati Misra and Raghunandana who tried to adapt to the new times old customs and regulations of Hindu society as a measure of its protection against alien influence. [See for fuller references my *Local Government in Ancient India.*]

It is to be hoped that in the present serious and comprehensive attempt to reconstruct Self-government in India, proper attention will be paid to the rich historical material and heritage that can be utilised for the structure. In the words of Lord Haldane "the history of ancient India (as indicated here) shows how organic growth solves questions that are not capable of treatment from any mechanical point of view alone. The life of a nation consists in growth and not in external causation."

The Price

BY

HARINDRANATH CHATTOPADHYAY

I have found my God again
Whom I lost through earth-desire,
I have won His Love with pain,
And His Beauty with its fire.

Drenched in inward showering rain
Paths of sorrow I have trod,
Now I know that every pain
Brings the earth-born nearer God.

IN THE THROES OF A REBIRTH

BY K. S. VENKATARAMANI, M. A., B. L.

THE Great War has plunged the world in the throes of a rebirth. There exists now through the East and West a definite unrest more intense in quality and far wider spread among the masses than any such forward movement has ever been till now in the history of our race. This disorder preludes a basic change of values. This unrest is not anarchical in purpose, unless human blindness makes it so. It is a leavening ferment. It is creative. It is the fine unrest and activity of a growing spirit which seeks to widen its consciousness and emerge into a higher and fuller mode of activity. It is a renascent force fecund with a creative and motherly joy, seeking for the beauty of life in a new Religion and Philosophy of permanent values.

Science has been the changing factor of the century, the disturber of the molecules, precipitating a higher and more varied crystalline from. The rapid mastery which Science has given man over the externals has left his inner nature more lonely and disconsolate, more divorced from Mother Earth and its realities. But material progress is only the scaffolding for the raising of a beautiful structure for the soul. So we are now yearning for a higher unity achieved not through political integration nor by a new kind of social co-operation nor out of a common cult of beauty, art and literature but of a philosophic enquiry into the oneness of all life and the abiding verities of its love and sacredness in all its forms and relationship. The quest is not merely for a safe anchorage but for steady progress in all conditions of the storm-tossed sea of life. The search is for a base of action on impersonal grounds, for a code of *Sanatana Dharma* drawn from permanent standards of value, which will help us to realise pacefully even in daily life both social happiness and Infinite Bliss.

The world has now a surfeit of action for action's own sake, of mere strenuousness which refines and improves nobody. It is indeed strenuous action for over a hundred years that has upset the social order specially on its economic side. Therefore the economic causes induced by the marvellous progress of Science are the chief driving forces of this fresh unsettlement. But these causes by themselves borrow their motives of action from a higher evolutionary urge in man, from deep spiritual longings. The undying love of peace and harmony is there well-nourished in the very midst of conflict and is its own authentic proof of its ever-lasting value. For peace is the very higher objective of War.

This unrest is crying out for a change of nature and accent in the quality of our future. The whole world till now has sweated over-much for politics. That shall cease to be hereafter. Government shall be a minor burden and a minor adventure. The cultural and the spiritual unity of the human race shall engross our mind hereafter.

We are now only in the first stages of this renascent unrest. The Great War was but the first cloud-burst of the coming monsoon, mere thunder and lightning and tropical waste. In its full splendour, the effect of this Renaissance on creative achievement will be glorious. Its prophets will be different. Its voice will be new. Its literature will belong to another plane. Its songs will spring from new measures. Its rhythm, its ebb and flow will spring from the utmost depths. The sex-impulse now breeding men on competitive lines with the pigs will be sublimated into a higher mode of consciousness and creation. Action will change from self to selfless, from passion to passionless, from property to humanity.

Social action will be based on permanent values, unrelated to mere acquisition and material comfort but to cosmic peace and joy. Dharma will be once again established in harmony with the Time-Spirit, comprehending in its newest and most complete form all races of men.

A great epoch of fruitful endeavour awaits the human race in which well-used leisure more than blindly strenuous action is likely to help and enrich us in ascending the next rung in the ladder of evolution.

In short, all measures of life shall be new; all values eternal. Such is the Renaissance song.

This lofty purpose and moving vision inspire profoundly the Indian Renaissance itself and make it a vital and significant part in a kindred world movement of rebirth, renewal of motives and of all the ideals of the race.

This spirit is now visible on the horizon only as dark clouds of tempest, fleecy and unsteady with the moan of a whirlwind, born of strange seas and shy of land. But this is surely the monsoon month for India, and soon the sky will be over-spread with rain-bearing clouds, and lightning and thunder will yield as if by magic to steady and fertilising showers. The conquest of Vayu by Varuna will be rich and complete, and once again the sovereign Love of God will triumph against doubts and difficulties.

BOOKS BY K. S. VENKATARAMANI

	Rs.	As.
The Next Rung. (A Constructive Study of Modern Civilisation)	1	8
Murugan, The Tiller. (A Novel of Indian Rural Life, pp. 309)	2	8
Paper Boats. (Sketches of Indian Village Life) Second Edition,	1	0
On the Sand-Dune (Musings on Life in Free Verse)	1	0
A Day with Sambhu. (A Tale for Boys, pp. 61)	0	8

"An Indian who writes with rare charm and sympathy about his own people." J. A. Spender in *The Changing East*.

"Mr. Venkataramani is a man of refinement of sentiment, of lofty ideals, and immensely sincere." *The New Pearson's, New York.*

For copies apply to: **THE MANAGER,**
The Scholar, Palghat.

Ragini Devi at the Concert.

MADRAS

MUSIC IN THE EAST

BY RAGINI DEVI

THE history of Indian music is woven into a mystical and ancient past, and owes its unusual and highly involved rhythms and its complex *sruti* scale to those master-minds of the past, the Rishis, who conceived music as a divine revelation of the One Universal Cosmic Life.

The ancient Aryans believed that the entire cosmos is subject to a divine law of order. The law of sound was, for them, eternal and unchangeable as symbolized in the all-pervading sound of OM ringing through space.

Being gifted with metaphysical genius of the highest order, and an inner mathematical sense, the Vedic Aryans interpreted the whole process and meaning of creation in their ancient hymns and metres.

Indian music was therefore related to natural forces, the ancient modes being various cyclic transformations of the one primordial sound, *Na'da*.

Music in India had, in the past, a living power because it was one with Creative Nature as woven and interwoven into human life.

The present deterioration of classic music is undoubtedly due to the failure of modern artists to realize that the vitality of creative art depends upon how close it stands to Nature and Humanity.

Of course the illiterate exponents of music cannot always be expected to realize the high ideals of art, and, since the musical profession in India has long been shorn of its ancient dignity and respect, it no longer attracts men and women of

higher intelligence and deep spiritual understanding who are able to interpret the eternal values of life through art.

There is also another reason for the deterioration of Hindu music, and it is the unnatural growth of Western influence. The ruling foreigners have consistently failed to understand and conserve Hindu art, especially music; and have always endeavored to mold the Hindu mind to the ideals of Western intellectuality.

Western missionaries too have brought with them to the East their Christian hymns and the lowliest of Western musical instruments, the *harmonium*, as by-products of their religion. This instrument with its falsifying limitations of temperament, has invaded the Indian household to such an extent as to actually pervert public taste.

In China today the children are being taught to sing Western songs to the accompaniment of a piano, while the ancient and highly scientific art of Chinese music is slowly dying of neglect.

The ancient chants and liturgies of the Polynesians have likewise been suppressed by the missionaries, who look upon them as heathen ritual.

Thus it was that a research scholar deeply interested in tracing the connection of Vedic culture among the Polynesians, was only able to hear the native chants during the absence of the missionaries, and after much persuasion.

Valuable sources of Polynesian poetry and mythology are gradually being lost to the world of culture through the missionary suppression of native music, and the teaching of Christian hymns as a necessary part of Christian religious training.

Westernization has thus brought a great darkness upon the arts of the East, and, since music is the very center of culture, life for Asia must remain empty to some extent, so long as music is not restored to its ancient glory and purity.

AUM

HOMES FOR THE DISABLED

ARE STARTED BY

The Universal Mutual Aid and Poor Houses Association, Ltd.,

at VIZAGAPATAM for the Andhra Province AND **at VELLORE** for the Tamil Nadu,

AS ALSO IN SEVERAL OTHER PLACES

for giving FREE BOARDING, LODGING AND CLOTHING to the DISABLED PEOPLE that are POOR AND HELPLESS. Those that pay Donations of RS. 100 (or multiples thereof) either in lump sum or IN 100 MONTHLY INSTALMENTS OF RE. 1 EACH (together with interest at 6 p. c. per annum on the Donation Amount) will IN ADDITION TO THEIR DOING GOOD TO THEIR FELLOW BEINGS be entitled to the following EXTRAORDINARY MATERIAL BENEFITS:—

SO, BECOME A DONOR TO-DAY.

Loans from **Rs. 1,000** to **Rs. 10,000** aggregating to **Rs. 2,20,000** will be granted **on own personal security without interest** every month by drawings to 200 Donors. You will be eligible to participate **in the next month's drawing** if you remit **only Rs. 6–8** towards Admission, Stamp and qualification fees with your application. If you miss a chance in the said drawing, you are sure of having a chance in one or the other of the subsequent drawings as your name will be included in all the drawings to be held **every month until your name is drawn**.

In case you are in need of a loan before your name is drawn, you will be eligible to get an interim loan from **Rs. 1,000** to **Rs. 12,000 at 6% per annum** on security of your immoveable properties and discharge the said loans by **easy monthly instalments** In case you die before your name is drawn, **your heirs** will be entitled to a **Bonus from Rs. 500 to Rs 6,000** or **dividend to that extent**.

DRAWING WILL BE HELD ON THE LAST DAY OF EVERY MONTH.

WANTED an energetic Agent for every Taluk on a **fixed monthly** salary of Rs. 50 and **handsome commission** and **office allowance** For further particulars and Prospectus, please apply with **one anna** postage stamp if in person and **two annas** postage stamp if by post to :—

289, Thambuchetty Street,
MADRAS.

Mr. M. L. NAGANNAH,
Chief Organizer,

TRAVANCORE PEOPLES BANK, LIMITED.

(Incorporated in Travancore)

ESTABLISHED 1919.

Financial Head Office:—ALLEPPEY

Branches:—THALAVADY, EDATHWA, KOTTAYAM, ALWAYE, ALLEPPEY & PALGHAT

Authorised capital	Rs. 2,00,000
Subscribed capital	Rs. 2,00,000
Paid up capital	Rs. 1,00,000
Share holders liability	Rs. 1,00,000
Reserve fund	Rs. 30,000
Dividend so far paid	12%

Fixed Deposits for one or two years and shorter periods, of amounts of not less than Rs. 50 received, and interest allowed at the following rates:—

2 years 8%. Interest payable half yearly.
12 months 7½% — 3 months 6%.
6 months 7%. — On demand 4½%.

Current Accounts can be opened free of charge and allowed interest at 4½ per cent.

Savings Bank Accounts can be opened with sums as low as Rs. 5 and interest at 6% given.

Loans and overdrafts granted on approved securities and all other kinds of banking business undertaken.

For Rates and Terms, apply to the Head Office or any of the Branches.

Special Facilities for remittances at Madras which can be had either at the P. & O. Banking Corporation, Ltd., or at the Bank of Hindustan, Ltd., AT PAR.

(By Order of the Board)

A. K. ABRAHAM, B. A.,
Secretary.

V. K. NEDUNGADI,
Agent, Palghat Branch.

INDIA AND WORLD PROGRESS

BY ULLUR S. PARAMESWARA AIYAR,

M. A., B. L., M. R. A. S.

THE world is in the throes of a *renaissance.* The west is dissatisfied with its competitive materialism; Its best minds feel that there are higher ideals for man than "wanting more wants". The east is equally dissatisfied with its contemplative spiritualism; its best minds feel that an ox-driven cart has no place in a Rolls Royce age. The west and the east have, *pace* Kipling, met, and are recognising each other's right to equal partnership in the great task of creative co-operation that lies ahead. Mutual understanding, mutual appreciation and even mutual respect are the key-note of present-day literary, philosophical and religious thought. The central idea of Bradley's teachings is that appearance has a certain degree of reality and reality lives in appearances; and stated in those terms, the truth is not different from the doctrine of qualified monism propounded by Ramanuja.

The narrow class-consciousness of which both the east and the west have been, in different ways, guilty in the past, is fully reaping the fruits of its *Karma.* Awakened India is finding that a vertical arrangement of society, whatever its advantages in a primitive age, is no longer permissible. Her sons and daughters feel to what depth she has fallen, disorganised within and degraded abroad; and agree that no remedy is worth applying

that would not remove the root-cause of the evil. In the west, manual work, long held under subjection, has pushed its way to the front, shoving mental and spiritual labour—stigmatised by orthodox economics as unremunerative—relentlessly to the background. In every layer of society in all parts of the world an ever-growing effervescence is in evidence—the sign of that divine discontent which is the true herald of progress.

Alike in the social, material, moral and religious spheres, the barriers of custom are being broken and reason is at work for the emancipation of man. The elevation of the depressed classes and the recognition of the rights of women have passed beyond the pale of polemics. The ivy is falling from the wall of every religion. William James, referring to Christianity, states : " An external Creator and His institutions may still be confessed at church in formulas that linger by their mere inertia, but the life is out of them ; we avoid dwelling on them ; the sincere heart of us is elsewhere ." The same is true of other religions. The essential identity of the divine in one with the divine in all, visualised for the first time by the Upanishadic seers of India, is becoming the universal gospel. The religious tolerance of the times is remarkable. Plotinus, the pagan philosopher of the 3rd century A. D., was held up to execration, and fifteen of the works of his disciple, Porphyry, were burnt by Constantine. It was left to the present Dean of St. Paul's, Dr. Inge, to rediscover Plotinus and redeem his memory. " As a classical tutor at Oxford ," writes Inge, " I began to lament the gaps in my education, and to search for a philosophy by which I could live. This I found in those Christian mystics who were steeped in the Platonic tradition, and I soon discovered that Plotinus is the father of those who wish to climb the Hill of the Lord by this path ." Plato and Sankara are two of the most transcendent geniuses to whom the world has given birth. The one believed in the institution of slavery and the other in the unfitness of the manual labourer for scriptural study. Even they, however, were, after all, men, and could not rise very much ahead of the times in which they lived. There is nothing astounding in what is self-evident to an ignoramus to-day having been inconceivable to the greatest of sages who lived in bygone times. The latter is by no means

any the less a sage on that account, and the ignoramus of to-day is not justified in casting stones on his memory.

In the meantime there is the travail through which the world must pass before this *renaissance* can come. With us this has in part taken the form of malicious, ill-informed vilification. Even that however, would not matter, if only India knew that nations by themselves are made. The immortal singer of the Mahabharata says that Yudhishthira told Chitraratha, the Gandharva leader, when he attacked Suyodhana, that although as between themselves the Pandavas numbered only five and the Kauravas one hundred, as against outsiders they were one indivisible whole, numbering one hundred and five. India retained her greatness and glory as long as she was guided by such ennobling maxims. She fell the moment when Jayachandra of Kanouj invited Shahab-ud-din Ghori to humble his kinsman, Prithvirai of Delhi. Are we wiser even today ? That fissiparousness does not make for solidarity, that communalism and nationalism are not convertible terms, and that privilege and monopoly are not compatible with equality and fraternity are some of the fundamental facts which the Brahman and the non-Brahman—and the Hindu and the Mahomedan—must realise before they can rise. The heaviest shackles that a nation imposes on itself are of the home-made variety, and the longer they are allowed to weigh it down the more incapable it becomes of enjoying the fruits of freedom when attained.

The dunes of economic values shift with time and place ; but the rocks of absolute values are the same for ever and all over. These values ultimately resolve themselves into three : truth, goodness and beauty—"*satyam, sivam, sundaram*" or "*satchida'nanda*" as our ancients described them, the goals of man's intellect, will and emotion. These values stand above the individual, but cannot be conceived as independent of the conditions of consciousness. "Beauty is truth, truth beauty," sang Keats, and Browning has added that the discernment of beauty is love and love is duty. All the three values are thus only different aspects of the estimation of the universe, though in common parlance they are conceived as separate. To upbuild a world of ultimate values is the real end of human life.

To unfold one's will in self-faithfulness, seeking goodness strenuously and finding it, realising beauty as far as the vision is given to one to do so, and to reach truth by a gradual process, is to do one's little bit in the up-building of such a world. This is the true spiritual life, and if we would live it, we should cling to the spirit with purposeful tenacity. It was in this sense that Bodha'yana said :

वेदः कृषिविनाशाय , कृषिर्वेदविनाशिनी ।
शक्तिमानुभयं कुर्यादशक्तस्तु कृषिं त्यजेत् ॥

"Spiritual and material pursuits are antagonistic to each other : those who have the capacity to pursue both may well do so : but those who have not, should give up the material and hold fast to the spiritual."

The same idea is expressed by the Greek saying: "The belly is the head's grave," and by the Hebrew saying: "You cannot serve both God and Mammon." But in these days, capacity has to be found for both pot-boiling and spirit-saving, and starvation for the sake of salvation is an act of suicide. There is the vegetable, the economic or the *vaisya* element in every man; there is the animal, the political or the *kshatriya* element; and there is also the cultural, the human or the *brahminical* element. "What is wanted is," says Professor Mackenzie, "a combination of the scholar's ideal of throughness in knowledge and insight, the craftsman's ideal of practical soundness in workmanship, the knight's ideal of courage and enterprise, and the saint's ideal of absolute devotion to what is best." In what Victor Hugo described as the duel between the fact and the right—the world as *it* is and the world as it might be—we are all soldiers enlisted on the side of the right. If only we knew how to distinguish the voice of conscience from the whisper of self-interest, and how our duties, which are either universal or nothing, should be visualised in the vast perspective of their cosmic setting, we should realise the meaning of our mission and message, and realise that it is nothing less than to fashion the universe towards harmony and perfection. Every work that falls to our lot, be it ever so humble, should be elevated to the eminence of a vocation, which will purge it of the dross of its drudgery ; and once this is done, we cease to be

artisans and become artists standing in the sacred presence of the ultimate eternal values which draw us unto themselves. "A small poet every true worker is," said Carlyle, and when he said so, he had such an artist in mind. Such a poet—not little but great—was William Morris, whose ideal was "art made by the people for the people, a joy to the maker and the user."

Above all, it is our duty, as beings endowed with reason, to act in the living present. The fairy land of a far-off Heaven is an excellent place for an occasional holiday trip for the human mind; but it would be a pity if it lost the return half of its ticket in the onward journey. Yayati, it is stated in the *Markandeya Purana* was once invited by Devendra to proceed to Heaven, whereupon that king said that he was not prepared to recognize the existence of a Heaven elsewhere, but intent upon the conversion of the earth itself into such. Vedavyasa, than whom India has had no greater sage and seer, has stated : *Raja Kritayuga'-srashta* "the king is the creator of the golden age." All of us are kings, each in his or her own humble way, in the making of such an age. The Kingdom of Heaven is here and now for those who strive to find it for themselves and others—for others more than themselves. "Justice in the name of the whole to each aspect of the world according to its special place and rank," in the words of Bradley, is the great harmonising ideal that we should keep in view in every one of our daily transactions, high and low, and when this is done, all distinctions between the 'I' and the 'not-I' will disappear, and both become merged in the 'over-I' or Brahman. This is the state of the *Jivanmukta*, the spiritual bliss attained by devotees of the type of Prahlada.

The above, in outline, is the new international concept envisaged by western thinkers, and who can say that in its progressive realisation India, the land of sages, has no part to play? The late Edward Carpenter, to whom India owes a deep debt of gratitude, has sung of her in one of his inspired poems :

"Beneath the outer conventional shows, beneath all the bonds of creed begin the gliding like a stream which nothing can detain,

Dissolving in its own good time all bonds, all creeds,

The soul's true being—the cosmic vast emancipated life—freedom, equality.

The precious semen of democracy ."

The soul's true being is here, though hidden under a mass of custom; but the shell is bursting and the immortal germ of democracy is sprouting. Already Mahatma Gandhi, Jagadish Bose, C. V. Raman, and Rabindranath Tagore are names to conjure with in every part of the globe, and who can say that in the immediate future India will not again have her Srikrishnas, Buddhas, Vedavyasas and Sankaras ?

अद्यापि देवा इच्छन्ति जन्म भारतभूतले ॥

Even today the gods desire to be born in the land of Bharata ," says the Brihannaradiya Purana. Yes, they do ; but if their wish should fructify, we must prepare the ground, and make it fit for their birth. Let us do so with faith in the present, hope for the future, and charity for the past.

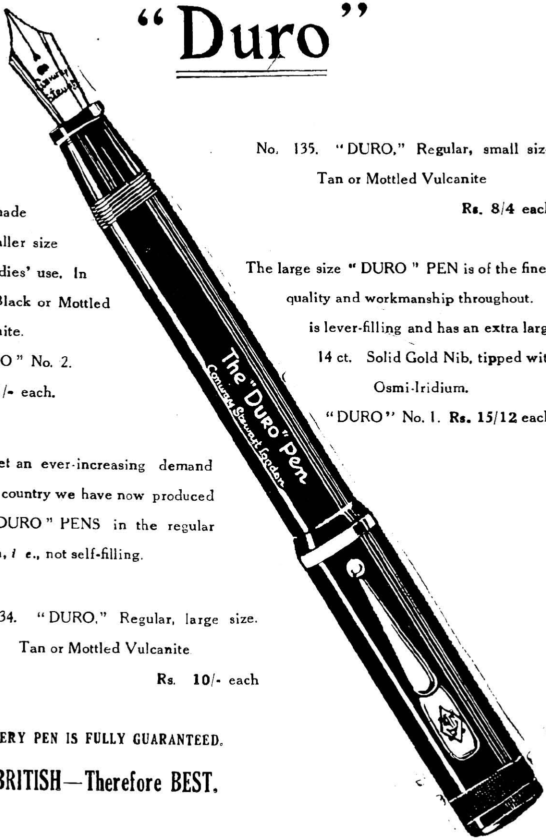
Neither Cassandras nor Cains are competent to participate in this task. We have our Noodle M. P.'s swearing by all that is antedeluvian ; we have our Dame Partingtons brandishing their puddles against the tides of time. We have also our revolutionaries who would macadamise the road to progress with the images of the past, break new ground with an earthquake, and water it with a stream of volcanic lava.

" For some cry ' quick ' and some cry ' slow ',
But, while the hills remain,
Up-hill, 'too slow' we need the whip;
Down-hill ' too quick ' the chain. "

sang Tennyson, and this should be the real motto of reform. There must be a great deal more of convergence between the right and the left, before the arch of nationlism can he fashioned and perfected. "Each generation," says Lloyd George, "has its own day's march to complete on the road to progress. A generation that goes back on the ground already gained doubles the march of its children." Let us profit by these words of wisdom and bestir ourselves in time to complete *our* day's march.

The Conway Stewart

"Duro"



No. 135. "DURO," Regular, small size.
Tan or Mottled Vulcanite
Rs. 8/4 each.

Also made in smaller size for Ladies' use. In Tan, Black or Mottled Vulcanite.
"DURO" No. 2.
Rs. 11/- each.

The large size "DURO" PEN is of the finest quality and workmanship throughout. It is lever-filling and has an extra large 14 ct. Solid Gold Nib, tipped with Osmi-Iridium.
"DURO" No. 1. Rs. 15/12 each.

To meet an ever-increasing demand in this country we have now produced the "DURO" PENS in the regular pattern, i. e., not self-filling.

No. 134. "DURO," Regular, large size.
Tan or Mottled Vulcanite
Rs. 10/- each

EVERY PEN IS FULLY GUARANTEED.

BRITISH—Therefore BEST.

ORIENTAL MERCANTILE AGENCY,
19/20 Lingha Chetti Street,
Post Box No. 10, MADRAS

WELL KNOWN BOOKS
ON INDIAN POLITICS AND ECONOMICS
BY B. G. SAPRE, M. A.
Principal, Willingdon College, Sangli.

1. THE GROWTH OF INDIAN CONSTITUTION AND ADMINISTRATION

The *Third* Edition is *just out.*

It has been rewritten and brought quite up to date.

Pages 580, Price Rs. 4—0—0.

2. ESSENTIALS OF INDIAN ECONOMICS

Pages 550, Price Rs. 4—4—0.

3. ECONOMICS OF AGRICULTURAL PROGRESS

Pages 225, Price Rs. 2—8—0.

All the books are printed on good paper and are full cloth bound.
All have been favourably received and used as text-books throughout India.
Free postage—to those who order more than one copy or book, for which write to the author.

BHASHA PANCHADASI

Bhasha Panchadasi, commended upon by Ullur S. Parameswara Iyer M. A. B. L., M. R. A. S., in his lengthy and learned introduction, to be "the beautiful golden ornament to the Malayalam Literature; verse-for-verse translation of Sri Vidiarania's well-known Panchadasi dealing with, plainly and delightfully, from all points, the theory of Adwaitha, the basic principle of Upanishads, the heart of Hinduism, the highest truth ever appealed to the human-intellect, exponded by the Great Sankaracharya For the Scholar's comments see August issue. Price 1—4—0.

PANCHADASI BOOK DEEPOT,

P. O. IRITTY (N. Malabar)

SHORTHAND in 12 EASY LESSONS!

No Memory Work — No Drudgery — No Botheration!!
Simply Perfect: Perfectly Simple!!!

The Wonderful SLOAN-DUPLOYAN System

SAVES A YEAR'S STUDY AND MAKES SUCCESS CERTAIN

Personal or Postal Tuition A Speciality.

Fees Rs. 3/— p. m. up: Text-Books Rs. 6/14 post paid.

Literature Free. **Write or Order NOW!**

H VELJEE, (Y. M. C. A.) 86— A College Street,

CALCUTTA

SRĪ SANKARACHARYA, THE FOUNDER OF THE LINE

A Hero of Humanity

BY T. L. VASWANI

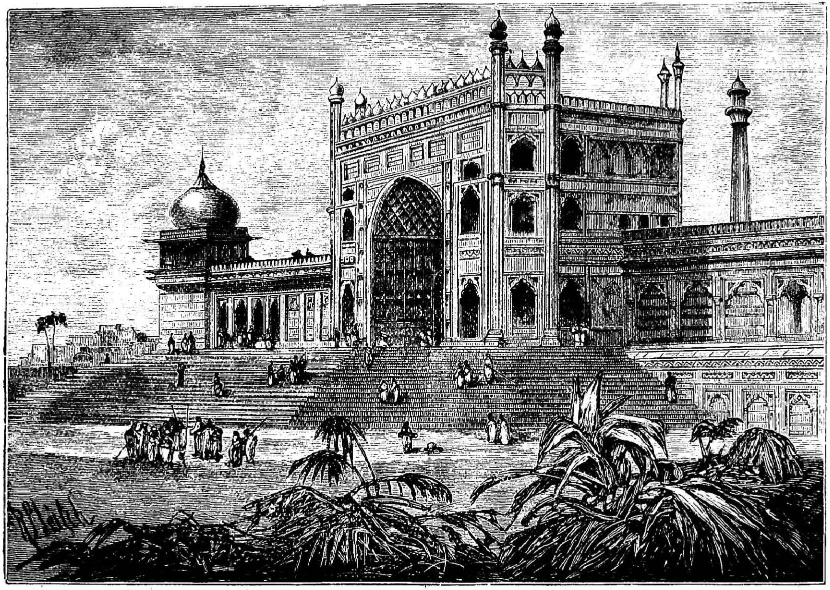
THE word Sri Rama has many meanings. It means "beautiful." The word Rama may also be interpreted to mean: "One who rejoices." In what did Sri Rama rejoice? What a difference between Sri Rama and ourselves! If we get silver and gold, if we wear fine clothes or eat rich food, we rejoice. We rejoice in the satisfaction of our senses. We rejoice in *bhoga*. Sri Rama rejoiced in *Tapasya*. How many of us take joy in *tapasya*? There is a beautiful text in the Ishopanishad:— *Tena tyaktena bhunjeetha'h*: "Rejoice," says the Rishi! Yes, Rejoice! You are not here to mourn; melancholy is not the true mark of spirituality. "Rejoice," says the Rishi. "Rejoice in Ishwara." But note the qualifying clause: "Rejoice through renunciation!" Rejoice through *tapas*! Men rejoice in sense-pleasures. The truth is man is not yet man. Man is still in the animal stage. Sri Rama's life,—what a rich treasure-house of tapasya! The news is received by Rama that his dear father feels depressed: he has promised to grant Kekai the boon she would ask of him and Kekai asks that Rama be sent into exile for 14 years! Sri Rama learns of his dear father's perplexity and sorrow. To his aged father he says: "I am ready to go into exile, this moment." He is not daunted by difficulties. He pours out his life as a sacrifice to make others happy. He goes into voluntary exile. And what clothes has he on as he is going into exile? No silken robes, not even cotton clothes. He wears the barks of trees to cover his body. Where in all the world,—where, I humbly ask, is a *tapasvin* like Sri Rama today? Let us not forget that the secret of his triumph was his *tapasya*. The measure of a man's *tapasya* is the measure of his greatness. Every forward step in a march of evolution has behind it the *tapasya* of mind and character. Sri Rama poured out his life as a sacrifice and so was he blessed. I ask you to meditate a little on the Law of Tapasya. It is the supreme Law of History. The eternal note in the story of Sri Rama is the call to sacrifice,—the call of the Cross.

DELHI—OLD & NEW

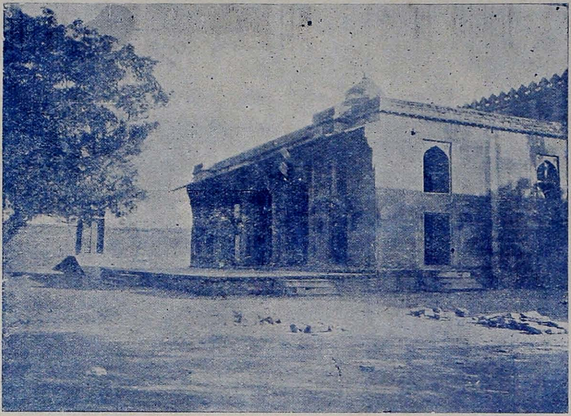
BY C. R. B. MENON, B. A.

DELHI—What crowd of associations that name calls up in the mind of the visitor from the south to whom the story of his country has been a loved subject of study! From the dawn of civilization this city has been the scene of the greatest events in Indian history and her fate has been the index and the precis of the vicissitudes to which this unfortunate country has been subject. Mean and filthy now, but not without a charm when the thousand lights in her shops and the windows of her households loom through the fog of the winter evening in blurred, luminous discs, this city has seen splendour that was a by-word in the mouths of men and—how often—fallen into days of unparalleled devastation and penury. To the uninformed and foreign tourist, only the unromantic reality exists; but to us every inch of this ancient city is classic ground reminiscent of some great deed, event or horror which has been written in the pages of our country's story in letters of gold, of rock or of blood.

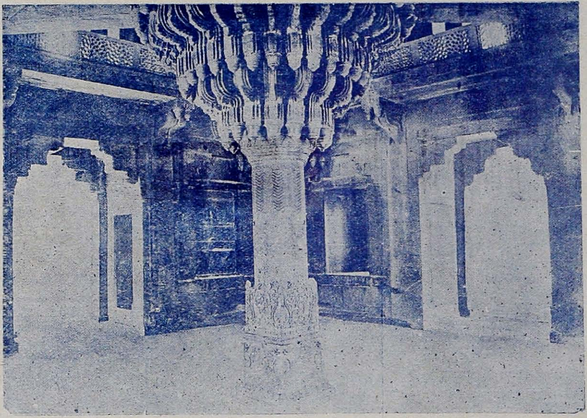
In the cool and pleasant evening hour you thread your way along Delhi's narrow and busy streets and winding alleys musing on the city's past and, perhaps, dreaming hopefully of her future. A Pathan in a gracefully long beard and coat and ample pyjamas; a workman in a Muslin cap and padded waistcoat; a slim Kashmiri; a woman in a light blue and gold-embroidered sari, its end partly drawn over her face and but half concealing the twinkle of her modest eyes; a noisy group of urchins; a swarthy Southerner; a Muslim woman in her white and shroud-like Burkha covering her entire form and sweeping the pavement;—they go past you, some in haste and bent on the great or little business of the hour, some leisurely and without hurry. Anon a clattering tonga or raucous Ford or again with slow majesty—no speed in Delhi's thronged streets!—a Rolls-Royce bearing some prince to his orgies or from the Chamber of his *confreres*. A plain name board over a modest looking doorway attracts



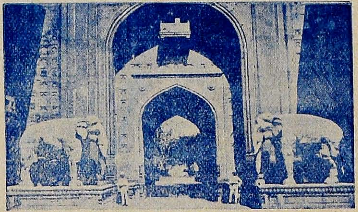
Jama Masjid, Delhi



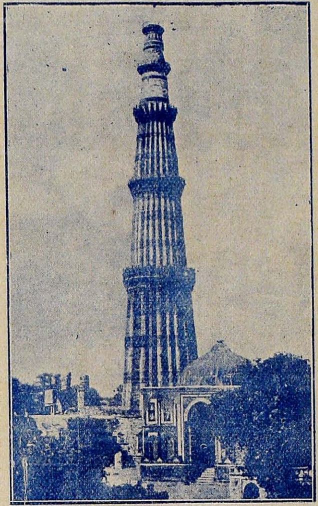
HOUSE OF ABUL FAZL AND ABUL FAIZI AT FATEPUR SIKRI



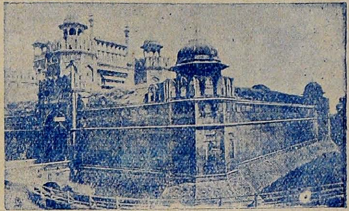
SIXTY-FOUR PILLARS OF FATEPUR SIKRI



DELHI GATE, FORT



KUTAB MINAR



LAHORE GATE, FORT

your attention ; if you are new to Delhi and unaware of her startling contrasts you would not imagine that the name on the board is that of a man whose forbears clinked cups with Jehangir and sat in the councils of Aurangazeb and that the door admits you to apartments with marble walls and floors and the richest furniture seen in India. You pass on. A woman beckons to you from a brightly lit balcony, but you heed not and resume your walk and meditations.

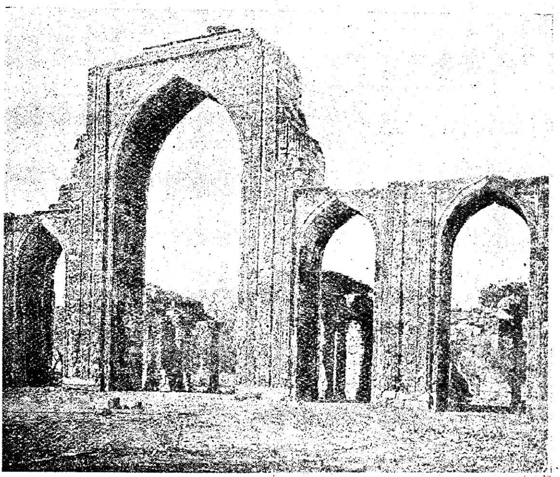
Such is Delhi—many-sided, full of character ; a metropolis in all ways symbolic of India, but no model to her other cities. We need not at present consider her wealth of dirt, her unhealthy and overcrowded houses, her paraded vice—those are matters for her distinguished City Fathers and their claim to distinction. Centuries of association with courts seems to have left its stamp on the people of Delhi. They love pomp and pleasure and have standards in certain matters which are no standards at all elsewhere. And they fight at the least pretence as if the *Pax Britannica* had never come. The story of her intercommunal battles is well known to readers of the daily press. Younger cities might err but it ill becomes the age and the glory that belonged to Delhi to set such a poor example to sister cities.

From any point within a radius of five or more miles from Delhi the Jama Masjid is visible, standing out, a landmark, silhouted against the sky and towering above the neighbouring structures. This poem of a prayer house is built on a high platform and is approached along a noble flight of steps. All round the edifice and crowding up against its base as well as on the flight of steps the irreligious and inartistic men of Delhi have established their mean tea *shanties*, 'second hand' shops and other abominations providing an eyesore and a contrast to the beauty and the grace of the Friday Mosque.

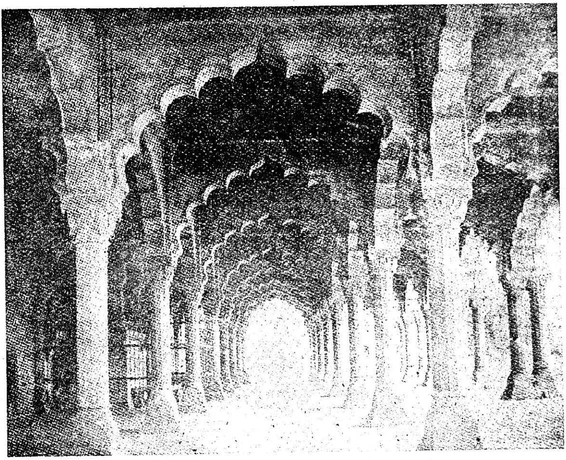
The Jama Masjid faces the Lal Kila or the Red Fort of Shah Jehan containing those priceless relics—the Moghul palaces. They have been denuded, of course, of all their former splendour, but the marble buildings remain in excellent preservation and to the imaginative student of history it is not difficult

to reconstruct the picture they must have presented under the Great Moghuls. As in the Taj Mahal, the entire interior of the places have been decorated with inlay work in coloured marble. Every leaf and flower and bird—the puritan tenets of Islam forbade the reproduction of human forms which are therefore few in these decorations, though such as do exist are of exquisite beauty and artistic value—has been patiently chiselled out and delicately placed in position. A remarkable thing about the inlay work is that no two flowers, leaves or other figures in the whole group are alike, though that perfect symmetry and unity of scheme essential to the highest form of art have been preserved achieving a harmony created out of infinitely divers details. Originally there were real jewels in the middle of several of the flowers, but the vandalism and cupidity of succeeding conquerors of Delhi have ensured their absence now. The reverent but frugal government of the day has, however, filled in the empty sockets of the jewels with coloured clay. From one end of the place to the other there flowed in former times a shallow stream of water in a marble bed which like other parts of the palace was inlaid with elaborate design. In the gentle movement of the water, it is said, the inlay work presented the illusion of waving foliage. At the commencement of the stream it flowed down a marble cascade into a marble tank whose sides contained innumerable little niches. In the night lighted tapers placed in the niches were reflected by the flowing water presenting a scene of extreme prettiness. The stream does not flow now as it has been diverted for watering the flowerbeds in the fort, but the cascade and the bed remain in their original beauty.

Seven cities lie buried in the area which a motor car covers between Old Delhi and the Kutub Minar eighteen miles off and one new city is growing up. This is New Delhi, a contrast in all conscience from the medieval old city with its many historical and beautiful buildings. New Delhi is plain, baroque, dull. It has been built with foot rule and compass, without imagination, without art, without inspiration. Those three gigantic structures—the Imperial Secretariats and the Council Chamber—are ugliness itself, like some extinct mammoths palaeontology tells us of, ponderous, un-beautiful, offensive to all idea of form. Originally there was visible a sneaky little dome over the Council



The Masjid-i-Kubbal-Islam, (View of the Great Arches).



Diwan-i-Am (Hall of Audience)

Chamber resembling a mouse on an elephant's back. That outrageous disfigurement has now been mercifully hidden from sight by a new structure intentionally built to obliterate it. Truly is New Delhi representative of the civilization that has created it which is utilitarian and matter-of-fact. And 'just there' as the American would say, is its saving grace. For practical purposes New Delhi is excellent. It is the cleanest place in India and everywhere quiet reigns and order and placidity. Life in the little town is comfortable to a degree and disease is unknown—a greater thing than can be said of any other place in India.

So they stand in semi-hostile detachment—the Old and the New cities,—mocking each other by their fundamental contrast. Both are growing and if official endeavour fructifies, a joint population is expected shortly to increase to numbers comparable to those of Madras if not of Bombay or Calcutta.

THE OTHER SIDE OF DEATH

Scientifically Examined and Carefully Described.

BY THE RT. REV. C. W. LEADBEATER

(Second Edition Revised and much Enlarged)

" The best book on the world beyond the grave. The writer speaks with definiteness and assurance which comes from daily experience, for death holds no mysteries to the trained Occultist "

"....The book is a synthesis of most that has been said or written on the subject in many languages and is a rational presentment of everything that can be said to purge the human mind of the fear of death and of all those prejudices which tradition has handed down to humanity in many shapes and forms. It affords great facilities for a rational and scientific understanding of the problem of the border-land between what we call life and death. And therein lies its value." —*The Bombay Chronicle.*

Price: **Boards Rs. 7-8 ; Cloth and Gold Rs. 9.**

THE THEOSOPHICAL PUBLISHING HOUSE,

ADYAR, MADRAS

A TIMELY WARNING

BY C. RAJAGOPALA ACHARIAR

NOW that the Sarda Act is passed and girls are forcibly released from the tyranny of the pre-puberty rule, I am afraid, there will be no more fat Vara-Dakshanas. What are you going to do, Young men! Girls will no more be like perishable articles in the market to be auctioned off for whatever they may fetch. [The analogy is not quite complete for no money is received, but money is paid for selling these little perishables, but the principle is the same]. Once the age of fourteen is fixed as minimum, parents will no doubt begin to think about it, and put off a bit longer whenever necessary. Soon we shall be having our girls growing to sixteen and seventeen without being exploited by University Bridegrooms. Girls will be able to bargain on an equal footing with boys. Who knows who will have to pay later on ?

Any one conversant with buying and selling knows how much the hurry of either party affects the bargain. The parents of girls will certainly be in a better position now, and later on when the marriage age extends up to seventeen and eighteen, no one will dare talk of money.

So I warn the young readers of *The Scholar* to finish all their bargains before April next. S. S. L. C.'s, Intermediates and Graduates, all, hurry up !

This year may be a bumper crop of girls and Varadakshanas. You may have a better haul than in any year previous. But you may easily strech it too far. I warn you therefore that if you demand too much, you may drive the father of the girl to accepting the Sarda Act and waiting till 14, and then your chance will be gone for ever !

I wish some enterprising statistician would make up a table and collect figures in a specific area about the marriage market from now up to 1935 ; when I expect the Varadakshana system will be a thing of the past, and the graph an interesting study for social historians. Some may have violently supported the Sarda Bill because the Brahmins appeared to be greatly worried by it. But they have really helped Brahmin middle class families out of debt, bankruptcy and trouble, for which, later, they will get sincere gratitude.

SOME OXFORD BOOKS

ENGLISH

Exercises in Grammar & Idiom—By E. A. Macnee	Re.	1	0
English Idioms and How to use them—By W. McMordie	Rs.	3	8
Oxford Grammar for Junior Classes, Book I, As. 5; Book II, As. 8½; Book III, As. 14.			
The Gateway to English—By H. A. Treble & G. H. Vallins, Book I, 2 sh.; Book II, 2 sh. 6 d.; Book III, 2 sh. 6 d.; Book IV.	sh.	3	6
The Teaching of English in Primary School— By H. A. Treble, M. A.	Re.	1	14
The Concise Oxford Dictionary of Current English (New Edition), Revised by H. W. Fowler	Rs.	5	0
The King's English, By H. W. Fowler & F. G. Fowler	sh.	6	0
Modern English Usage—By H. W. Fowler	sh.	7	6

GEOGRAPHY

India, World and Empire—By Herbert Pickles, B. A., B. Sc.	Rs.	2	12
Guiding Exercises in Geography—By Herbert McKay Book I—General Geography with special reference to British Isles, As. 6; Book II—the British Empire, As. 6; Book III—Europe As. 6.			
Geography Through Map Reading: 1. British Isles, As. 9; 2. Europe, As. 9; 3. British Empire, As. 12; 4. Africa, As. 12; 5 Asia, As. 15; 6. North America As. 12; 7. South America, As. 12; Teacher's Keys to Books 1 to 7 each	Re.	1	14
Geography of the World— By O. J. R. Howarth & W. A. Bridewell	sh.	5	0
Climate and Geography—By O. J. R. Howarth	sh.	1	6

JUST PUBLISHED

The Remaking of Village India—By F. L. Brayne, M. C. I. C. S.	Rs.	2	0
Socrates in An Indian Village— ,, ,,	Rs.	4	0
The Country School. Its Practice, and Problem— By M. K. Ashby	sh.	6	0
The Intelligent Woman's Guide to Socialism— By Bernard Shaw	sh.	5	0
Synonyms and Antonyms. Cross Word Puzzle Edition,— By Edith B. Ordway	sh.	2	6

OXFORD UNIVERSITY PRESS

NICOL ROAD, BOMBAY — 30 E. CHOWRINGHEE, CALCUTTA — MOUNT ROAD, MADRAS

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA, MADRAS

SUPPLEMENTARY READERS

(Books for Non-detailed Study in English.)

GRADE I

The Sky Falls.
The Hen and the Ear-rings.
The Swans and the Eel.
} Printed in Large Type. Well Illustrated. Written in short sentences and very simple English. In the Press. Available by February.

GRADE II

Stories for the Days of the Week. Stories bearing on the school life of children, there being a certain significance in the assignment of a particular story for a particular day. Large Type. Well Illustrated. In the Press Available by February.

GRADE III

The Adventures of a Billy-Goat. By W. H. Warren. Illustrated with good Pictures. A humorously told story in simple, straightforward, idiomatic English. In the Press

Dimma Long Tail. The Story of a Monkey King. his Kingdom, Battalions, Wars and Depradations. Much that is experienced in towns where monkeys abound, is amusingly told. A South Indian Story Adapted and Retold. In the Press.

GRADE IV

The Trial of Marjalan. The Story of a Cat 'Committed to the Sessions', with an animating Trial Scene. In the Press. Available by February.

GRADE V

JUST OR RECENTLY PUBLISHED

Designed for Forms IV and V

Across India : Stories of Cities and Shrines Old and New. By A. C. Clayton. Illustrated with a Map and several Pictures. Gives an account of the route taken and the places visited by two pupils under the guidance of an observant teacher. A book of geographical, historical and literary usefulness. As. 6.

The Wise Boy Judge. Four Stories of Mariyathai Rama. As. 4

Stories of Heroism. By G. Davies Watkins, Professor of Geography, The Christian College, Madras. Stories of deeds of heroism of ancient Greeks inspiringly told. As. 6.

Stories and Legends of Old India. By A. J. Appasamy, M. A. (Harvard), D PHIL. (Oxon). With an Introduction on the value of Folklores and Legends and Questions and Exercises in Composition. As. 6.

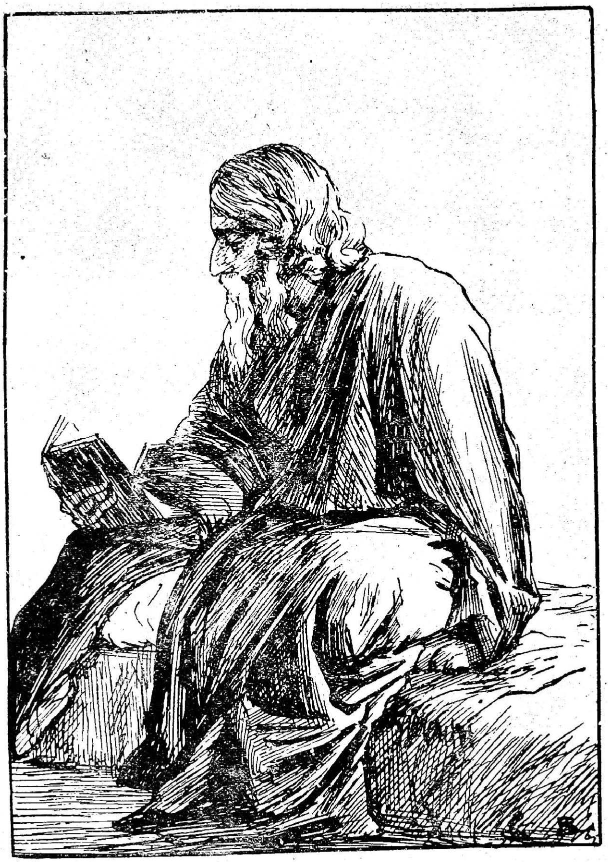
The Entertainment of Lalita. **GRADE V.** A PROSE DRAMA. In the Press. The Story of Lalita, spurned, when poor, by her brother's wife, gorgeously welcomed by her when rich. The play contains the joint-message of Lalita, who combines in her the devotion, patience and dignity of Indian womanhood, and her husband, a product of indigenous Indian and Western culture, to the present day Indian student,—boy or girl.

Books for College classes and School and College Libraries

The Unifying of Civilization, (The League of Nations). By G. Davies-Watkins. B Sc. (Econ). F R G S., University Reader in Geography, University of Madras Re. 1. For the Pass and Honours courses in History, Philosophy and Law and for all interested in the achievements as well as the problems and work ahead of the League Covers most of the syllabus of the University of Madras in the subject of The League of Nations.

Agricultural Co-operation in India. By John Mathai, B. LITT., D. Sc., Formerly Professor of Indian Economics, University of Madras, and Member, The Tariff Board. Paper Cover, Re 1—8; Cloth Rs. 2. For the Pass and Honours University Courses "Brilliantly written......The best introduction to the Rural Co-operative Movement in India."—Harold H Mann, Director of Agriculture, The Bombay Presidency.

Student Life in the West. By A. J. Appasami, M A. (Harvard). D PHIL. (Oxon). As. 8. "Very useful for those intending to go overseas for further studies "— The United India and Indian States. " Delightful pen-pcitures." Rural India



Dr. Rabindranath Tagore

RABINDRANATH TAGORE

BY GEORGE CHAINEY

IT has been my purpose to uphold the Real Truth of man's Immortality to be realized and made manifest in the flesh. Such a Truth must be partially and incompletely grasped at before it can be displayed in its final completeness. When first commanded to uplift this Ideal, I found myself present in the cosmic consciousness, at a feast celebrating this great achievement. I sat at the West end of the table, and looking around I observed Rabindranath Tagore at the East end. As I looked steadily at him I saw a light appear in his face, that increased until he became transfigured. At the same moment he saw the same in me, and we arose and coming together embraced each other in joyful recognition of this Great Truth.

Kipling has done his best to make us believe that East is East, and West is West, and that the two must for ever remain so. This, however, is not the Truth. The West must become permeated with the inner light of the East and the East with the material scientific development of the West. The Religious Reform that would boycott and shut out either division can be of no permanent value. When I was seeking the meaning of: "We have seen his star in the East," I saw Lord Roberts at the head of the English troops in Afghan territory, British Engineers building canals and rail-roads to protect India from famine, and the native young men and women crowding the Universities built by the English Government. I also saw at the same time Hindoo teachers in the West bringing knowledge of the vast spiritual attainments of the East. No man has done better service in this all important blending of East and West, both by the spoken and written word, than Rabindranath Tagore.

He is more than a mere Indian nationalist, he is a universal nationalist—a representative of world-wide humanity. His universalism has reached the very height of perfection. He, as

a twentieth century idealist, believes in the unity of the human race—unity in the richness of its diversity. He holds that above all nations is Humanity. He holds also that the presence of the national, the racial, the creedal and the continental elements and their cooperation in human society are essential for the harmonious development of the universal; just as the presence and the cooperation of the distinct organs of the body are essential for the development of man. He thinks that as the mission of the rose lies in the unfolding of the petals which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfected distinct characteristics, but all attached to the stem of humanity by the bond of love. That is the reason why he believes that the East and the West have their special lives to live, and their special missions to fulfill, but that their final goal is the same. That is why he does not, as no sensible man any longer does, believe in the cynic charlatanism of "Oh, East is East, and West is West, and never the twain shall meet." Thus he spoke in a banquet in London where the master minds of Great Britain and Ireland gathered to welcome him in their midst:

"I have learned that though our tongues are different and our habits dissimilar, at the bottom our hearts are one. The monsoon clouds, generated on the banks of the Nile, fertilize the far distant shores of the Ganges; ideas may have to cross from East to Western shores to find a welcome in men's hearts and fulfil their promise. East is East and West is West—God forbid that it should be otherwise—but the twain must meet in amity, peace and mutual understanding; their meeting will be all the more fruitful because of their difference; it must lead both to holy wedlock before the common altar of Humanity."

This man is no mere speaker of words, but a living force of practical and active service. All his resources both inherited and earned by his published works and lectures together with the award of the Nobel Peace Prize, have been consecrated to practical ends in the splendid educational work of the Shanti Niketan School. The work of this school is described as follows by Mr. Bose:

"His great personality silently permeates the whole atmosphere of the school and inspires every member of the Institution with the divinity and nobility of the character. When he is in the school he meets the boys twice

SPOKEN ENGLISH READERS

BY

H. MARTIN, M. A., O. B. E.,

Principal, Islamia College, Peshawar

Pre-Primer, As. 2-6. Primers I, II and III, As. 3-6 each.

Reader I, As. 4-6. Reader II, As. 5-6. Reader III, As. 7.

PREFACE.

In all languages there is a subtle difference between the way in which people talk and the way in which they write. Modes of expression common and correct enough in the spoken, are out of place in the written, language; and the man who "talks like a book" is considered pedantic.

The best way to learn to speak English, or any tongue, is—to speak it. You cannot learn the art from grammar or from simply reading literature. So our Indian schoolboys are at a disadvantage. Many of them never hear "English as she is spoke," because they rarely, if ever, have the chance of talking familiarly with English people. Their knowledge of English is entirely bookish; hence their hesitancy, and their curiously stilted style of speech, when they do talk English.

Still, in the absence of familiar conversation with English folk, a good deal may be done towards teaching colloquial English by means of suitable readers. "Spoken English" has been neglected in our schools for want of such. The few attempts that have been made to supply this want have been tentative, and have more or less failed for want of a definite plan.

The present "Spoken English Readers" are the first serious attempt to remedy the deficiency. The dialogues in these Readers all centre round the everyday doings and interests of an average middle-class English family. This gives them a certain coherence, and an added personal interest. They deal with a wide range of subjects, but the subjects are all such as naturally crop up in daily life. The language is the language of ordinary people, children and grown-ups. This is how they talk with one another.

It is believed that a systematic use of these Readers in actual school-work will do much to accustom the pupils to colloquial English speech, and should result in their learning to talk English more naturally and easily than most of them do.

The dialogues *should be read aloud* by the scholars, each taking one of the characters, their intonation and pronunciation being corrected by the teacher.

COOPER–PUBLISHERS–BOMBAY

Dr. Orison Swett Marden's World-Famous Inspirational Books

TEACH AND TRAIN YOU

To discover what career you are best fitted for; To succeed in your chosen calling; To wring success out of failure; To know your weak points and strengthen them; To learn your strong points and make them stronger; To overcome shyness, timidity, fear, vacillation and lack of confidence; To be healthy, happy and successful.

GETTING ON

Contents :—The Precedent Breaker—No Chance—Your fortune is in yourself—A cheery disposition—How to be popular?—Physical vigour and achievement—Burn your bridges behind you—Emergencies, the test of ability—Go into business for yourself—The Stimulus of Rebuffs—Gentleness *versus* Bluster—The miracle of polite persistency—Clear grit did it—System in business—The tragedy of Carelessness—Put new blood into your business—A vacation as an investment—Time tossers—Diverted by salary—Mere money-making is not success.

RISING IN THE WORLD

Contents :—Wanted a man—Dare—The will and the way—Uses of obstacles—One unwavering aim—Self-help—Clear grit—Rich without money—Opportunities where you are—The might of little things—Nature's little bill—Choosing a vocation—The man with an idea—Decision—The Curse of Idleness.

SELF-INVESTMENT

Contents :—If you can talk well—Enjoying what others own—Personality as a success asset—How to be a social success—The Miracle of Tact—Ambition—Education by reading—Reading a spur to ambition—The self-improvement habit—The raising of values—Public speaking—Self-reliance.

HE CAN WHO THINKS HE CAN

Contents :—He can who thinks he can—Getting aroused—Education by absorption—Freedom at any cost—what the world owes to dreamers—Responsibility develops power—An over-mastering purpose—Has your vocation your unqualified approval?—Happy, if not, why not?—Sizing up people—What has luck done for you?—Success with a flaw—Getting away from Poverty.

PEACE, POWER AND PLENTY

Contents :—The power of the mind to compel the body—Poverty, a mental disability—The law of opulence—Health-building during sleep—Health through right thinking—Mental chemistry—Imagination and Health—How suggestion influences health—Why grow old?—The Miracle of Self-confidence—Destructive suggestion—Worry, the disease of the age—Fear, the curse of the race—Self-control—Good cheer, God's medicine.

EVERY MAN A KING

Contents :—Steering thought prevents life-wrecks—How mind rules the body—Thought, cause of health and disease—Killing emotions—Mastering our moods—Cheerful thinking—Negative creeds paralyse—Affirmation creates power—Thoughts radiate as influence—How thinking brings success?—Power of self-faith—Building Character—Strengthening deficient faculties—The power of Imagination—The coming man.

THE SECRET OF ACHIEVEMENT

Contents :—Moral sunshine—"Blessed be drudgery"—Honesty, as Principle and as Policy—Habit the servant, the master—Trifles—Courage—Self-control—The School of Life—Being and Seeming—Decide—Tenacity of purpose—Purity is power.

THE MIRACLE OF RIGHT THOUGHT

Contents :—The Divinity of Desire!—Success and happiness—Working for one thing and expecting something else—Expect great things of yourself—Self-encouragement—The crime of the "Blues" Change the thought, change the man—The Paralysis of Fear—One with the divine—Getting in tune—New way of bringing up children—Training for Longevity.

Special Indian Edition: Rupee 1—8—0 each.

V. KALYANARAM IYER & Co.,

BOOK-SELLERS AND PUBLISHERS,

VELLALA ST., VEPERY, MADRAS

(Also on sale at Higginbothams Railway Book-Stalls)

a week regularly in the Mandir or temple, and speaks to them simply and in his own homely way on the great ideals of life."

The boys look forward eagerly to these meetings with their founder. Besides such regular occasions there are other special days in the year—the anniversary of the founding of the school, New Year's Day, the festivals associated with the birth or death of the great spiritual teachers of mankind, when services are held in the Mandir. These services are always conducted by Rabindranath himself, when he is present at the school. Here are translations of the Mantras which are chanted in unison by the scholars morning and evening, and which wonderfully express the heart of universal religion:

MANTRAS OF THE MORNING

I

Thou art our Father. May we know Thee as our Father. Strike us not. May we truly bow to Thee.

II

O Lord. O Father. Take away all our sins, and give us that which is good.
We bow to Him in whom is the happiness.
We bow to Him in whom is the good.
We bow to Him from whom comes the happiness.
We bow to Him from whom comes the good.
We bow to Him who is good.
We bow to Him who is the highest good.
Shanti Shanti Shanti Hari Om.

MANTRA OF THE EVENING

The God who is in fire, who is in water, who interpenetrates the whole world, who is in the herbs, who is in the trees, to that God I bow down again and again.

No nobler service for mankind could possibly be done. All education must be thus married between the inner world of qualities and the outer world of quantities. So far education in the West has been too material and scientific, and in the East too spiritual and impractical. But this reform will never take place until Universal Religion overlays all the many partial expressions of the Religions. Before this can possibly come we must outgrow every historical and literal view of Divine Revelation. This is just as true for the East as for the West. When

I was confining my attention to the Spiritual interpretation of our scriptures, the Gods appeared before me in their Hindoo forms and names and pouring down the works of the Mahabharata, Ramayana, etc., at my feet, said, "You must interpret these also." One of them, pointing to some enormous tanks overflowing with filth, said, " This is the condition of my country because of the literal interpretation of these spiritual books." No man has done more splendid service in this direction of lifting Religion into the Universal and Infinite than Tagore.

The story of Tagore's love for the Universal, both great and small, is described in the following :

" The myriads of human beings that inhabit the globe of ours enter my heart and find unspeakable joy in each other's company ; there lovers enter and look at each other, and children stand and laugh in merriment—My heart is full to the brim with transcendent joy, and I find the world without a single human soul in it. It is all empty. Oh, I know. How can it be otherwise when all have entered into my heart ?"

INVITATION TO STUDENTS

WHY DO YOU PAY MORE AND GET DISSATISFIED?

WE CHALLENGE IN **QUALITY** AND **COST**

THE **ONLY HOUSE** IN THE MEMORY OF EVERY SPORTSMAN IS **SHARMAN**

Beware of Unscrupulous Advertisers and insist for quality.

Insist on Getting Sharman's Goods, full value in return of MONEY.

Wide Selections in :—

TENNIS (Indian, English, American, French etc.)

Cricket, Hockey, Footballs, etc.,

Mechanical stringing of Rackets a speciality.

SHARMAN & Co.,

SPORTS OUTFITTERS,

Phone 3544. **Mount Road, Madras.**

ENGLISH READING BOOKS FOR INDIAN SCHOOLS

Junior Reader (suitable for I Form)	0	8	0
Intermediate Reader (,, II ,,)	0	10	0
Senior Reader (,, III ,,)	0	12	0

Children's Classics.

Grades I to 4 Edited by Muriel M. Morrow & John Bateman Grade V Edited by E. Graham Sutton, M. A. (Oxon.) An interesting series of supplementary readers for forms I to V. Carefully graded and well illustrated.

Grade I.

1. Tales of Tenali Rama	0	4	0
2. Aesop's Fables	0	4	0
3. Tales for Little Folk	0	4	0

Grade II.

1. Aladdin or The Magic Lamp	0	6	0
2. Tales of India	0	5	0
3. Bharata the Brother	0	6	0

Grade III

1. Ali Baba and the Forty Robbers	0	6	0
2. Harischandra or the Triumph of Truth	0	6	0
3. Shivaji & Prithviraj	0	6	0

Grade IV.

1. Manimekalai	0	10	0

Grade V.

1. Asoka, Queen Victoria & King George V	0	12	0

Eastern Tales—Junior Grade.

Another series of non-detailed books suitable for the third form. Edited by E. Graham Sutton, M. A. (Oxon.)

1. Bhishma & Karna	0	6	0
2. Indian Saints	0	6	0

THE INDIAN PUBLISHING HOUSE Ltd.,

5, Sankurama Chetty Street,

G. T., MADRAS.

KERALA

SANDALWOOD SOAP

MY HEART'S DELIGHT

Other ideal assorted toilets:—

COLD CREAM, ROSE, LAVENDER, COAL TAR, ETC.

Vegetol:— Free from animal fat—lathers in any water.

Washwell:— By name and nature "Washwell".

Coal tar (Carbolic):— Disinfectant and Germicidal.

If you find any difficulty in getting these soaps please write to our agent:—

Mr. R. C. DALAL, Calicut or direct to the INSTITUTE.

THE KERALA SOAP INSTITUTE,

CALICUT

(Soap Makers in Ordinary to His Excellency The Governor of Madras)

Dry Point Etching
By Ram Mohan Sastry

THE CHEMISTRY OF BEING ALIVE

BY DR. M. O. FORSTER, F. R. S.

Director, Indian Institute of Science.

JUST as the world knows little of its greatest men, so do the fundamental operations of their daily life escape the notice of its inhabitants, almost universally. Perhaps this may be a beneficent dispensation, because too close attention to the circumstances would in many minds engender a desperate anxiety concerning our ability to sustain existence from hour to hour.

Chemistry, which records the properties of matter and examines the conditions under which different forms of matter interact, is conspicuous among these veiled factors. Organic chemistry, that branch of the science which concerns itself with compounds of carbon, is operating ceaselessly and silently throughout our bodies, and at every moment of our lives. The new-born babe is launched on its adventurous career fully equipped to perform unconsciously the most delicate chemical operations conceivable, involving processes which even yet cannot be repeated in the laboratory by trained chemists without the assistance of living tissues.

Milk, while consisting principally of water, conveys to the infant his appropriate nourishment, namely, fat, sugar and protein; these are complex forms of matter, but the infant is able to resolve them into comparatively simple entities: the fat into glycerol and fatty acids, the sugar into glucose (grape-sugar) and a somewhat similar substance known as galactose, while the protein gives a great variety of products belonging to the class of amino-acids. The amazing feature of these changes is that although the chemist can achieve them by using corrosive acids or alkalis and raising the temperature of the system, the human being uses only the faintly acid gastric juice, at the normal body-temperature.

The foundational cause of such smooth and inconspicuous action by the alimentary canal is the production of enzymes by

the living cells which are situated in its walls. These enzymes, called ferments in days gone by, are highly complex forms of matter which exert on some chemical actions an effect known as catalysis. Simply stated, this effect is to hasten an action already taking place, and thus the splitting of protein, sugar and fat, begun by the acid of the gastric juice, is hastened by the enzymes, which are therefore said to be catalysts. Thus, by the agency of these digestive enzymes, the food, however complicated, is rapidly converted into simple materials which are able to pass through the walls of the alimentary canal into the blood.

These enzymes, while producing their magic effect, demand careful treatment because their mysterious property may quite easily become deranged. The limits of temperature within which they exert their chemical action are somewhat narrow. Consequently, any rapid fall in the temperature of a digestive process, or any shock to the mechanism producing the enzymes, leads to the unfavourable condition known as indigestion. It is for this reason that the consumption of too much ice-cream, the practice of drinking large quantities of water with food, over-indulgence in .the use of salt, and addiction to tea which has been excessively steeped in hot water, are all unwholesome forms of intemperance which, because the intoxication they produce is not fully realised, escape the censure of large-hearted moralists.

Wonderful as are these digestive changes, their consequence approaches the miraculous, for when the simple products of digestion reach the blood they are carried to all parts of the body and in many places are reconstructed into fats and proteins as the case may be. This process is called synthesis by the chemist, and he can imitate, though rather clumsily, the synthesis of a fat; but the synthesis of a protein is beyond his powers. Some little distance along this tortuous path has been traversed by the great ingenuity and perseverance of a famous German chemist, Emil Fischer; but the goal is too distant for human hands to attain in the measurable future. All that can be done in this direction is to speculate, more or less approximately, on the chemical nature and physical constitution of the proteins by systematic indentification of the amino-acids

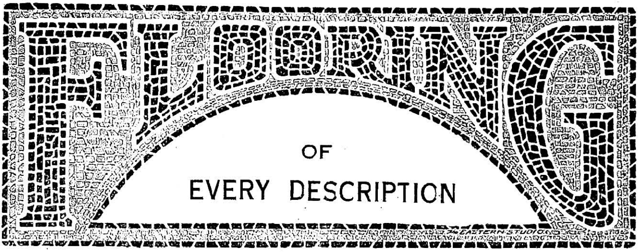
which comprise the building-materials of any particular protein, and into which it can be resolved by the action of enzymes or other less delicate chemical agents.

Side by side with the course of digestion and assimilation, there proceeds another chemical operation of equal, and certainly more urgent importance. The human body can endure for varying periods without food and water, but the necessity to breathe is imperative. The purpose of respiration is to convey oxygen to all parts of the body, and the vehicle for this indispensable element is the blood; but the mechanism of oxygen transport is astonishing. Suspended in blood are the red corpuscles, which owe their colour to an organic compound containing iron and called haemoglobin. This combines easily with oxygen forming oxyhaemoglobin, but the union is very loose and is actually disrupted when a solution in water is subjected to reduced pressure Consequently, when oxygenated blood circulates among the cells of the body these are able quite easily to deoxidise the oxyhaemoglobin, and the regenerated haemoglobin is returned to the lungs where, in contact with freshly inspired air, it again becomes oxidised. Accompanying this reversible action is a slight alteration in tint, the arterial blood (containing oxyhaemoglobin) showing a different shade of red when compared with venous. Thus the blood comes to be recognised as an extraordinarily complex chemical system, in which are contained the assimilable components of our food, the oxygen required to rejuvenate wasting tissues and finally the soluble waste-products of those tissues. Only by detailed chemical analysis of the blood-plasma, the name given to the watery fluid in which the red corpuscles are suspended, can the variety and complexity of the blood components be appreciated.

Among the more important recent advances in our knowledge of nutritional chemistry is the wider comprehension of the part played in assimilation by the substances known as vitamins. The proportion in which fats, carbohydrates (starch and sugar) and proteins require to be blended in a perfect food is now understood, but if these ingredients are assembled in 'chemically pure' form their nutritive effect is negligible. Young rats thus fed have failed to grow, the mature animals have

languished and all have ultimately died. On the other hand, if a very small quantity of milk is added to this diet, assimilation takes place and the rats flourish, even when the amount of milk so administered would be hopelessly insufficient if given alone. The obvious conclusion is that in milk there exists a principle enabling the assimilative cells to exercise their normal power even on pure chemical individuals; this principle is now spoken of as a vitamin, and it will be recognised that its action somewhat resembles that of an enzyme.

Although vitamins have not been isolated in the sense that pure sugar is obtained from the cane or beet, sodium nitrate from Chile saltpetre and indigotin from woad or the indigo-plant, their presence in various forms of natural food has been established beyond reasonable doubt, substantially by negative evidence resembling that supplied by the above-mentioned rats. This negative evidence takes also another interesting form inasmuch as diseases, known for this reason as 'deficiency diseases,' have been definitely traced to the absence of essential vitamins, and in some cases can be cured when these are restored to the diet. Within the last few years only, an even more amazing aspect of the vitamins has been revealed. Among the numerous groups of individual substances known to organic chemists are the sterols which, although widely spread in small quantities among animal and vegetable tissues, have not hitherto attracted much attention by reason of their chemical inertness. It has now been found that a member of this class called ergosterol may be readily transformed by the action of ultra-violet light into a waxy material which displays the characteristic activity of a vitamin. The significance of this discovery lies in the fact that minute quantities of another sterol, long known as cholesterol, are widely distributed in the skin, and it may well be that sunlight, acting on this material converts it into vitaminic principles which, passing into the blood, assist in protecting the body from deficiency diseases. Thus the dietetic axioms of countless preceding generations, hitherto traditional, have now received a scientific justification, and the beneficent consequences of exposure to sunshine acquire their logical explanation.



We Pave Floors & Install Sanitary Appliances, of any design, magnitude or quality.

The many contracts completed by us for Government and Private concerns in all parts of India are ample testimony to our experience and reputation.

The huge stock of varieties of tiles, Sanitary appliances, and skilled labour at our disposal combined with our unique knowledge of Indian requirements, enable us to offer you the utmost advantage on the points of cost, workmanship and delivery.

Plans, estimates and specifications sent free on application.

RAVAL & CO.,

(ESTD. 1885)

Sanitary Engineers and Paviours,

8, SECOND LINE BEACH,

MADRAS

Telephone : 2318
Telegrams : 'RAVALCO'
Head Office : BOMBAY

Branches :
KARAIKUDI
HYDERABAD
KARACHI

Agency ANTWERP

HIGH CLASS DIAMONDS

AT

KANTILAL CHIMANLAL

Direct Importers of Diamonds

21, China Bazaar Road, G. T., MADRAS

TOWARDS SWARAJ

Being an Exposition of a Scheme of Responsible Government

BY S. K. SARMA. B. A., B. L.

Author of " Indian Monetary Problems."

SELECT OPINIONS

Mr. R. B. Cunningham Graham, J P., D. L.:— "You have a grasp of the subject and a command of the language that are truly admirable. I am in entire sympathy with your views"

Rt. Hon. John Wheatley, M. P.:—" Is in sympathy with your views and will do all he can to promote them."

Sir Hilton Young, M P :—" Interesting book."

Sir Goerge Rainy.—" I have read it with great interest."

Mr. Frederick Grubb:—" A well-reasoned statement of the case for Indian self-government."

The " Times":—" A statement of the case of the extreme Nationlist party in India."

The "Statist ":— " The conditions under which the present distribution of revenue has worked is critically considered in some detail in this volume."

The "Bombay Chronicle":—"A bright and interesting exposition."

Price Rs 5

Copies can be had of all booksellers. in Messrs. A. H. Wheeler and Co.'s bookstalls; Thacker Spink and Co., Calcutta; W. Newman and Co., Calcutta; Taraporevala Sons and Co., Bombay and G. A. Natesan and Co., Madras,

The Palghat Town Bank, Ltd.,

Sultanpet, Palghat.

(ESTABLISHED 1925)

Share value Rs. 25 payable in 5 instalments in equal sums, i.e. Rs 5 with applicatian, Rs. 5 on allotment and Rs. 5 for three calls each. Loans are issued on gold and other solvent securities **Current accounts** are opened. **Savings bank** deposits received. Rules can be had on application. The public is requested to encourage our local concern.

K. P. UNNIKANNA MENON, Managing Director.

The Ecstasy of the Eve
By K. Madhava Menon

LOVE AMONG THE RUINS

BY DR. A. R. PODUVAL, M. D., C. M.

UNCLE GOBI was one of those luckless types of students with whom certain schools do not agree. We used to call him 'Uncle' or 'Amman' for brevity's sake, the latter being merely a vernacular rendering of the English word. Amman had persistently failed in the fourth form, through no fault of his, according to his own version. And Amman's uncle, a respectable pleader of the older school, discovered through the medium of an Astrologer that there was some fateful disagreement between his nephew and the institution to which he belonged. Either his horoscope did not suit the school, or the school did not suit the horoscope—that was the decision of this Seer into the Future. Accordingly it was decided that the boy should try our school, which obviously had made better arrangements to suit Amman's nativity.

I recollect him coming into our class one morning in a panoply of costume to which we were not accustomed in those unconventional days. He entered with the peculiar strangeness of a new recruit in a new sphere. We had hardly learnt at that time to appreciate the sophistry of a second cloth to cover the nakedness of our chest. But Amman was covered up in a big black alpaca coat, which reached from his neck to the middle of his legs. It was hanging in loose folds over his frame which had not been previously stuffed enough to make it fit; and the coat as it swayed freely in the breeze seemed as if hinting that it could provide room inside for at least three more of Amman's dimensions. The tailor had not made a mistake this time. It was a legacy of his uncle's—a parting gift if you please—given with an eye to the future, when the occupant of this garment may fill up its space decently. This and a checkered handkerchief, provokingly peeping out of the upper pocket, completed the accoutrements of our new addition to the class.

One item of interest more to finish this picture. His upper front incisor tooth was missing—dethroned from its high place

we were told, in a skirmish in his old institution, when an irate boy fisting in the crowd, accidentally let his knuckles fly in front and Amman, happening to pass that way, bared his front teeth to the force of the blow which resulted in this accident. He was not a party to the fight. As for Amman himself, we used to say, "Butter will not melt in his mouth." He had now got into the habit of filling up this space with the tip of his tongue.

The astrological prognostication proved to be correct. For Amman pushed up from class to class, and we sat together for the Matriculation examination. I did not know whether he passed or failed in the ordeal. But if hard hammering at one's task is industry, and that again is the criterion of eligibility to pass an exam, Amman's success must have been an accomplished fact. Like many other students, he preferred the night for his studies. A young lady, his neighbour, used to say that he was simply shouting out his lessons the whole time, as if he was repeating them to a class of deaf children. "Hull—Hull—Hull on—on the —Humber—on the Humber—has— has a large—Baltic— on the Humber has a large Baltic—trade—" and so on. That was his style. Amman used to complain that the cry of the young lady's baby distracted his attention, while the lady used to say that his studies distracted the baby's sleep. The question remained *sub judice* for a considerable time.

* * *

A couple of years ago, I happened to be in the village of.... on a professional visit. It was a hot noon, and the street lay white in the glare of the sun. A couple of children near the village well were playing—throwing dirty water from the little pools around at each other. At my approach, they rushed away, grinning as they went, and disappeared round a corner. A dull monotonous hum came sleepily on the ear from the same quarter. My business over I thought I would explore some of the recesses of this 'sleepy hollow' between the hills—this quaint village that seemed so far away from civilisation.

I turned my steps in the same direction where the children had disappeared. The hum that I had heard before now grew into a drone, and it was easy to perceive that I was near a village school. A tiled cubical building pretending to a touch of care in its construction lay in front of me. Peeping through

the window, I could see several boys and girls sitting on benches in a semicircle, and in the middle, the village school master taking his afternoon nap. I slipped closer to him along the verandah. He was seated on a chair like the letter V, his back leaning on his seat, and his legs comfortably deposited on the table in front. The vibration of a half-grunt, half-snore, greeted my ear as I stood on a side of the doorway. He was in right good earnest—sleeping. A few remnants of the 'chewing kit' lay scattered on the table. From the nearest door, a small spider had thrown a couple or more webs on to the stubble of hair on his head, and was trying to negotiate its passage on this suspension bridge.

I could not see his face as the head on which it was placed was tilted to the opposite side in the relaxation of slumber. But that handkerchief lying on the table—half squeezed and half loose—brought strange remembrances to my memory. In my mental association, this fabric had always gone with a famous coat. Could it be the same dirty brown stuff in which the figure in front of me lay shrouded—the black alpaca that time had changed colour—and covered its owner, now lying oblivious to place and circumstance.

A young woman, obviously belonging to the institution, spotted me out ; for she advanced quietly to the side of the sleeping pedagogue, gave him a brisk jerk, and as suddenly retreated. He got up rather startled, and hurriedly took from the table what looked like a lump of cloth and put it on his head, the wrong way this time. Looking across the door, he saw me and suspiciously peered at me from top to toe.

I hoped I was an agreeable surprise ; for I did not belong to the gang of surprise visitors who sometimes pounce suddenly upon innocent petty officers to discover what they are doing. It was he. The only change I could find in him was that he had grown weary, and that he was pretty far advanced in baldness—in many persons, a sure sign of the intellect pushing the hair out for more space. That tooth or rather the place where it once was still lay unoccupied, except for momentary visitations from the tongue. The coat, as I have already mentioned, had become browner ; and being open at the top, I could

easily discover that he wore no shirt under it. It had also refused to shrink to the size of its owner.

"Yes," I said, answering his thoughts rather than his looks, "the same old fellow."

He smiled from ear to ear with great satisfaction; and I noticed that his teeth had changed colour also, though not to such a dark brown as his coat.

A wave of his hand, and the boys and girls fell to their lessons with a vengeance. The abrupt elevation of their voice drove away a couple of sparrows that were building their nests on the top. The lady in the corner who must have been secretly watching my movements now got busy with her work, never raising her head from the knitting in her hand.

Seats were not plentiful in the school. and although the teacher politely offered me his chair, I contented myself with a corner of the students' bench, dragging it forward near to the side of the teacher. We talked about the old days—those happy days when the world was young, the years that had slipped so noiselessly away; the little vicissitudes of life that occasionally cropped up to remind us that we were living on one of the baser planets of the solar system; and those other things—"the whips and scorns of time, the oppressor's wrong, the proud man's contumely, the pangs of despised love, the insolence of office"—in fact all those items that once made Hamlet seriously think of committing suicide. After the first burst we drew a pause, which gave me time to look about and see the embellishments of this institution.

There was nothing remarkable. Everybody knows the extreme inartistic construction of such edifices and this was no exception. There were a few lithographs of very curious animals pasted on cardboards, hanging on the walls and getting warped in the heated air. These pictures represented animals which were familiar and yet not quite so. They would certainly have piqued the curiosity of any living zoologist. Their names were printed in big bold letters on the top. One of them was called "CAMBRA" with the head and neck of a dromedary and the hind part of a striped horse of the African wilds. Another was

called "CROCTHON" a cross between a mugger and a big snake. The curious fact about this animal was that it had only two front limbs; the hind part being folded and twisted into an inextricable knot. It lay with its mouth open and its eyes shut as if comfortably basking in the sun.

A closer survey, however, told me that these were halves of separate pictures pasted together; of a camel and zebra in the one case and of a crocodile and python in the other. The visit of some celebrity must have induced the staff to dig up these old picture sheets from the lumber and put them up as wall decorations.

I could see that the teacher took a good deal of pride in his students; and they in their turn must have considered him a paragon. "We have started Nature Study here," he said. "and there is not a nook or a hollow in this village that they have not explored. Now I wish you would ask them some questions in Natural History."

This rare opportunity was not to be missed. I thought it a great honour to be given the privilege, especially as I had a scientific training in the subject. There may be a few Darwins among them,—who can tell?—or those big wondering eyes may have discovered something I had never seen before.

"Now tell me, please," I began, trying to assume as much of a pedagogic air as I could at the moment, "the name of an animal that grows a beard." I thought that was a good old test.

Many names were suggested, of which the elephant, the horse, the sheep, and the domestic fowl had more than one advocate. Some remained silent. I believe that the juvenile mind saw beards in places where we could not. In the case of the elephant, it must have been the pointed lower lip that suggested the idea.

I thought I would make another attempt. "Tell me a living thing that sleeps with the mouth open." The picture of the 'Crocthon' was staring me in the face.

A little boy half-timidly whispered, 'The frog.' The majority of the students looked puzzled to find an answer. Just to the right of my seat, a girl,—one of the truants I saw near the well—was twisting and squeezing her hand and turning her little head this way and that, with a knowing look, as if she possessed valuable information on the subject and only wanted a little provocation to blurt it out. "You tell me, that's a nice girl," I said, encouragingly. After a short modest hesitation, the words came out shrill and clear—"the Kee-cher". The students looked silly that they did not recollect such an obvious phenomenon.

I would have exploded, if a solitary finger which the teacher had held before the students had not also repressed the laughter which was choking my sides. The Natural History lesson had ended.

I had far exceeded the time that I had thought of spending here, but a little spell of the country air, in the company of one who was long ago known to me as one of the most harmless of mankind, was a relaxation from the jaded life of the town. After some light refreshment, remarkable more for the utter freedom from cant with which it was offered than for its delicacy, I rose to depart.

The sun was almost setting and the village street was bathed in a purple glow in the advancing twilight. Little girls and young women carrying pots of water from the well stopped and looked at us as if we were inhabitants of another planet. To me they appeared the picture of rustic peace and happiness. And I thought how sad it would be when civilisation penetrates into these holy places of the earth, with its cruel and calculating ironies.

Nevertheless, something made me ask him why he did not attempt to procure a better place. I was conscious of the downright hypocrisy of my question, which was merely a repetition of the old story of the town mouse and the country mouse. He seemed suddenly to get moody over the thought of changing. "I have spent the best part of my life here and I shall be happy to wind up in this village. Do they not have as many sorrows in life out there as here and more?" The question was unanswerable.

He reflected, and then with an effort asked me if I would kindly give professional assistance and advice to a woman who had been ailing for some months. "She has not been well since she lost her only daughter about a year ago." He was lost in thought for a time; there was something that gave him sad recollections in the mention of death and disease. For there was moisture in his eyes. He tried to rub them off; but two bright drops escaped from his eyes and were lost among the many folds of his coat.

'I will not come, but I shall send a girl with you to show you the house. I may see you before you go.' My patient was a weak and pale lady, whom care and anxiety had made much older in the prime of life. She was more a mental than a physical case, if I may make that distinction out of deference to modern practitioners. How little we know of the influence of the mind on the body. I gave her as much consolation and encouragement as I could, wished her good cheer and left the room.

My friend had not yet arrived. When I told one of the inmates that I expected to see him before I went, this person took me to a window which opened out into the orchard. There in the closing twilight under the shade of a jack tree, was standing a man a few yards away from the house with his head sunk on his chest, and gazing intently upon a rectangular mound on which a few wild flowers were growing.

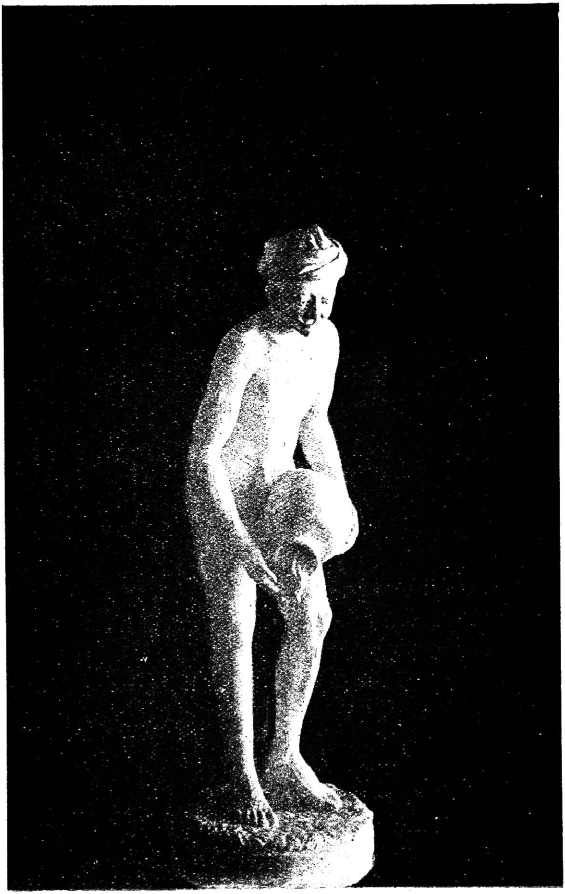
'He is always there at this time,' said my neighbour. 'That's where her remains lie.'

It was the schoolmaster by his beloved's grave. I turned my eyes away, and rushed with choking feelings into the cool air of the street. The sun had set as I got into my car. I thought of the scene I had witnessed, for several minutes, and said to myself, "And in the end will those two beautiful spirits find each other again."

YOUTH AND THE REMAKING OF RURAL INDIA

BY THE HON'BLE V. RAMADAS PANTULU

BETTER farming, better business and better living sum up the ideals of rural life. That we had them in days gone by, that we lost them and that we should regain them, are the implications of the phrase "Remaking of Rural India". It is now established on investigation that our *farming* is not as remunerative as it ought to be, that the *business* of the villager has practically disappeared with the destruction of cottage industries and subsidiary occupations, and that the standards of *living* in rural India are perhaps the lowest in the civilised world. I believe that it will not also be denied that things were better in days when the rural population relied upon themselves for food and clothing, if not for other amenities of life also. The apologists of the present day economy, whose schemes of commercial and political exploitation are undoubtedly responsible for the destruction of our once organised and prosperous village life, try to explain away the catastrophe by the assumption that industrial revolutions elsewhere had the same inevitable devastating influences on rural economy. It is true that mass production, displacement of manual labour by labour-saving mechanical appliances and urbanising vast proportions of the population, which followed in the wake of the industrial revolutions in the West, had violent disturbing effects on agricultural industry and rural life in general in the West. But there, what the villages lost the towns and cities gained and the resultant of a country's industrial revolution was an increase in the country's output of manufactures, resulting in the net growth of national wealth. But what is happening in India can in no sense be described as an *industrial revolution*; it is an *economic revolution* of a most disastrous character. If the cottage industries of our villages were supplanted by the factory industries of our towns, and if our articles of domestic use which were once produced by the hand in the cool shade of the village home, were replaced by those turned



The Gardener
By Kannappa.

out by the crowded and busy mills of our cities, our economic condition would have been very different from what it is and the political destiny of our country also would have undoubtedly taken a different course. But what has actually happened is this: all our cottage industries were wiped out by the competition of foreign capitalists and countries. Every single indigenous article of daily use is replaced by a substitute produced by a foreign mill or factory. The 300 millions who once clothed themselves are now clothed not by Bombay, Ahmedabad or Calcutta, but by Manchester, Tokio or New York. Not only every shred of cloth that covers the half-naked and famished bodies of man, woman and child, is foreign, but even the *Yagnopoveetam* and the *Sutram* that is, the sacred threads that adorn the shoulders of the orthodox Brahmin and the neck of the modest housewife, are made of foreign yarn. Go to the smallest Indian village in the remotest corner of the country. What do we find? We find that the minutest and simplest wants of the villager are catered to by the enterprising foreign manufacturer. Ordinary articles of consumption by agriculturists like sugar and salt are largely foreign. The Swiss Condensed Milk and Danish tinned milk products are to be found in the humblest hut. The durable brass and bronze domestic utensils are practically displaced by cheap enamel, porcelain and aluminium or other light metal wares from European, Japanese and American factories.

Just as the new commercial and economic regime resulted in the destruction of the industrial life of villages, the new civic administrative regime—"the individualism emanating from the Legislator's anvil, the Judge's rod, and the Settlement Officer's compass"—led to the disintegration of all corporate life in rural India. The theories of state landlordism, economic rent and contractual relationship between landlord and tenant, which are essentially western notions, led to the development of an irrational and oppressive land revenue system which has made our peasantry economically crippled, weak, disunited and disorganised. The foundations of the community right in the waste lands, pasture grounds, service inams, religious and charitable endowments and the like, which were once administered for common purposes like the maintenance of village

services and works of common village utility such as education, irrigation, recreation or poor relief, are destroyed. To-day there are no local services or common properties which in legal theory and customary practice really appertain to village communities and which are administered by them without control or interference by the central or provincial governments or their agents in the districts. The growth of local self-government under these conditions is an absolute impossibility. The villages are now mere clusters of houses inhabited by individual residents who are not animated by common economic or civic purposes in life and who live in a state of pathetic, placid contentment. depending upon the foreign rulers to look after all their political and social needs and on foreign manufacturers to supply their daily wants.

The task of rebuilding rural Indian life is therefore one of immense magnitude and there is no gainsaying the fact that it inevitably falls to the lot of the youth, the coming generation of citizens. The education that they are receiving can be said to bear fruit only if it equips them for this task. Such equipment will not come unless, as a part of their education, the youth of the country cultivate in their daily life a national outlook and an intense sense of patriotism which can withstand all disintegrating forces. Communalism, sectarianism and other narrow ideals are absolutely inimical to the spirit of nationalism It is therefore my earnest appeal to all my young friends to resist to the utmost every influence which tends to divide them and to unite in the joy of common service to the motherland The existence of youth leagues on sectarian or communal lines is the most unhealthy symptom of our national existence and far more dangerous than the communalism that divides the elder men An intense pursuit of the ideal of Swadesi and a constant practice of that ideal in daily life will completely change the ideology of the youth into one of unalloyed nationalism and obliterate all traces of selfish ends dictated by unnational or denationalising objects and motives. Then all the differences that are sought to be created among them will vanish like the mist before the rising sun. There are various ways in which young men can engage themselves in the accomplishment of our

national programmes. On this occasion, I shall deal with one of them in which I have the greatest faith.

Among the instruments for the remaking of India's decayed village life, the most potent in my humble view is the Co-operative Movement. It is the most equitable of all forms of associated effort It is said that the tradition and social instinct of the people of India are alike uncongenial to the growth of productive and distributive institutions on a co-operative basis. I cannot subscribe to this theory. Many of our troubles are due to the conscious or unconscious but enforced application of political and economic assumptions preached by foreign experts, which have no real relation to the actual facts of our life. The modern conception of co-operation has much in common with the ancient ideal of India's corporate life. Co-partnership in rural economy and desire for community effort are not totally extinct in the villages. Rural India is still a congenial soil for the growth of co-operation. Enthusiasts in the cause of Remaking of Rural India have therefore naturally found in the co-operative movement the best solvent for the resourcelessness, productive weakness and unproductive indebtedness of the peasant as well as a force to arrest disintegration and disunity in rural life. It is a matter for gratification that the Royal Commission on Agriculture has fully endorsed this belief, thus giving an impetus to programmes of Rural Reconstruction through the agency of co-operative organisations The report of the Commission says: "The modern conception of the co-operative movement differs markedly from that commonly held at the close of the last century; the term 'Rural Reconstruction' expresses more accurately the nature of the activities included within the movement. It is now accepted that co-operative principles can be used in overcoming most of the obstacles to progress in rural communities. Wherever agriculture is the predominant industry, Co-operation is coming to be regarded as the natural basis for economic, social and educational development, and India is no exception. Whatever view is taken of the failures and disappointments, it cannot be denied that, in almost all provinces, there are found outstanding examples of the successful application of co-operation to the problems of rural life; and where

success has been obtained, it should be within the power of the people to repeat it." The ideals of co-operation are, it is true, ennobling, but I must warn my young friends that in their pursuit, in the practice and methods of co-operative endeavour, much dull and uninspiring routine is involved. Again, the so-called amenities of urban life may have to be partially abandoned and a rural bias will have to be cultivated with all its concomitant discomforts and inconveniences. All this means sacrifice and patient toil. Just as there is no royal road to learning, there is no royal road to nation building. The correct rule in life is therefore that laid down by the famous Persian Poet Saadi: "*Rah-i-rast biro garcha dur ast*"

(Tread the straight path safe, although it more distant be).

COFFEE

EMPIRE FRENCH BRAND

IS A BLEND OF PURE COFFEE

with the finest Chicory packed and sold enormously in various size tins from 1/8 lb. to 28 lbs.

THIS IS A HOUSEHOLD COFFEE AT CHEAP RATE AND MUCH IN USE IN COFFEE HOTELS.

Insist upon your dealer supplying this brand and refuse others which are spurious imitations.

T. STANES & Co., Ltd., COIMBATORE

Allianz und Stuttgarter

LIFE INSURANCE BANK, LIMITED.

Incorporated in Germany, 1889.

Capital fully subscribed	Rs. 1,30,72,000
Capital paid up	Rs. 32,68,000
Total Assets exceed	Rs. 22,68,00,000
Life Fund exceeds	Rs. 15,88,00,000
Surplus only for the year 1928	Rs. 1,32,00,000

Largest Life Insurance Company of the Continent.

New Business in 1928 Rs. 26 Crores.

Total Business in Force exceeds Rs. 126 Crores.

Special Features :—

Moderate Premiums. Guaranteed Dividend Scheme.

Unique Profit System. Double Indemnity in Case of Accident.

POLICIES ARE ISSUED AND CLAIMS PAID BY
THE HEAD OFFICE FOR INDIA, DELHI.

For Particulars Apply to:—

MESSRS. VIRAT GRACE & Co.,
Special Representatives, Post Box No. 378, MADRAS

OR

Head Office:—CHANDNI CHOWK, DELHI. Post Box 117.

Manager for India :—

Dr. Robert Reuter, Ph. D., Dipl. Math.,

Dr. D. N. Mazumdar, Ph.D., Dipl. Ing.

Telegrams:- "ALLIANZ," DELHI. Telephone { 5893 5895.

Influential and Respectable Agents Wanted Everywhere.

Telegrams: "CARPAPCOM"

Telephone No. 3729

CODES

BENTLEY'S A. B. C. 6th. Edn.

A FIRM WITH A REPUTATION

FOR YOUR REQUIREMENTS

IN

Paper of all Kinds

Printing Inks, Post Cards,

Straw Boards,

&

Other Stationery, Etc.

THE CARNATIC PAPER CO.,

PAPER & STATIONERY MERCHANTS,

1—D, Anderson Street,

MADRAS

DEMOCRACY *versus* CIVILISATION

BY K. S. RAMASWAMI SASTRI, B. A., B. L.

THE word 'civilisation' has always been used as a word to conjure with, none of its users knowing precisely what it means and implies and none caring to define its content to himself or to others. It is largely an abstraction. Every one feels vaguely what it is not and yet more vaguely what it is. In a paradoxical manner Mr. Clive Bell says, "I think we must take it as settled that neither a sense of the rights of property, nor candour, nor cleanliness, nor belief in God, the future life and eternal Justice, nor chivalry, nor chastity, nor patriotism even, are amongst the distinguishing characteristics of civilisation, which is, nevertheless, a means to good and a potent one." Individually each of these factors may be found in semicivilised and even barbarous peoples. But we have to deduce from the history of civilised peoples whether all these factors and even others should not exist as the vital factors of a refined culture and civilisation.

The Greeks were a highly civilised race. The Romans were great men of action and empire-builders but their culture and civilisation derived its inspiration from Greece and had but little originality. The sporadic jets of civilised life during the Dark Ages do not count at all because culture then went hand in hand with crime and crudity and was not in itself of a high level. But when the movements of the Renaissance, the Reformation and the Revolution came and were followed by the modern era of science and democracy and nationality, a new culture dawned over the world. But though the sum of our material conveniences and comforts has increased beyond even the dreams of the poet and the man of vision, that alone cannot constitute the sum of civilisation. The other centres of civilisation are the Asiatic regions of China and India. It is only after comparing all these civilisations that we can have some idea as to the real essence of civilisation.

Mr. Clive Bell would say that the real and central elements of civilisation are a sense of values and the enthronement of reason. What he says is true so far as some of the vital elements of modern culture are concerned but I do not think that his statement really reaches the heart of the matter He says well enough: "Civilisation comes of reflection and education. Civilisation is artificial." He would even say that it is unnatural! In Greece, whose intellectual child is modern Europe, the chief characteristic was love of the intellectual life and the artistic life. It is this strain in the modern western mind that leads Mr. Bell to say: "The richest and fullest life obtainable, a life which contains the maximum of vivid and exquisite experiences, is the end of every civilised man's desire." The free play of personality, toleration, interest in the things of the mind, sweetness and light—are all various aspects of the classic spirit.

But when all this is said, have we said everything about the heart of civilisation? Is there nothing more to say? It seems to me that it is vain to expect Greece or her child modern Europe to answer this question aright Mr. Bell says with fine perception: "The first step towards civilisation is the correcting of instinct by reason; the second, the deliberate rejection of immediate satisfactions with a view to obtaining subtler." But is the *summum bonum* of life only "to understand life and enjoy its finer pleasures?" Is it merely a deliberate self-training in the directions of will to life, will to knowledge and will to pleasure, including by the term pleasure not mere pleasures of the body but pleasures of the senses and of the mind and of the heart as well? Does it comprise only or largely only "food, warmth, shelter, elbow room, leisure, and liberty"?—mere security and comfort, mere "liberty to think, to feel, to express, and to experiment"?

It was reserved for India to find out that there are deeper and more fundamental duties and dignities and delights of the human spirit. The real glory of life is the augmentation of the *Sattwic* i. e., the calm and controlled and equable and luminous and spiritual nature wherein alone will be mirrored the vision divine. That is the finer excellence of life. Mr. Bell says: "To

realise truth, to see the thing in itself, these are experiences comparable with love and aesthetic ecstasy." Indian thought and experience say No. To know Truth and enjoy the bliss of realising the Thing-in-Itself are the real *summum bonum* of life. Food, warmth, shelter, nay, even leisure and liberty, nay even science and literature and art and philosophy and religion are of value only as training and enabling human beings to realise the bliss of the divine which is potential everywhere.

But to know the existence of such a divine order of life is not enough. The realisation of the divine must become an intimate and continuous, nay, permanent fact of experience. It is only then that there can be a transmutation of life, a transvaluation of values. The real goal is not the sense of values and the enthronement of the spirit.

For the inauguration of even the lower order of civilisation—the civilisation of values and reason—a leisured class is necessary. Mr. Bell says: "Civilisation requires the existence of slaves—of people, I mean, who give some part of surplus time and energy to the support of others. If you feel that such inequality is intolerable, have the courage to admit that you can dispense with civilization and that equality, not good, is what you want. Complete human equality is compatible only with complete savagery. But before plumping for barbarism let the philanthropist remember that there are such things as willing servants, or, if he pleases, people content to make sacrifices for an ideal." Mere rich and refined idlers are not enough He says: "Modern England maintains a multitude of idlers amongst whom are not enough highly civilised men and women to constitute a civilising nucleus." He says, probably with his tongue in his cheek, that he would even prefer a competitive examination to form his leisured class. "Each year the top boys and girls in the state schools might be promoted to the state-supported leisured class." He says that he would even permit choice by lot. He says "Some wasters you will get by any method. That does not matter." He says with justice and aptly: "Therefore the existence of a leisured class, absolutely independent and without obligations, is the prime condition not of civilization only, but of any sort of decent

society. Not under compulsion, nor yet from a sense of duty, will the most valuable and difficult things be done. But create a class of which you ask nothing, and be sure that from it will come those who give most." He says further with equal appropriateness: "Do not mistake a crowd of big wage-earners for a leisured class. Men who earn several thousand pounds a year by their trade, profession or calling, are generally nothing better than overpaid helots.... The man who makes his money uses it generally as a means to more, as a means to power, consideration, ostentation, animal pleasures, and barbarous amusements; it is amongst the receivers of unearned income that you must seek that leisured class which uses money as a means to good.... *That the basic principle of taxation should be the squeezing out of the leisured class for the benefit of great and small wage-earners is typical of a half-civilised age.*" This is as certain and true as the employment of women and children as limbs of industrialism and the increasing neglect of marital duties and of home life are signs of a half-civilised age. As Renan points out, the proper function of a leisured class is to stand aside from affairs and devote itself to maintaining standards by sacrificing the useful to the comely, and preserving in honour the fine and difficult things of life. Further such a leisured class must influence also the practical aspects of life if it is to unify all aspects of human activity. Mr. Bell says with justice and truth: "There is a danger, which Renan foresaw, that, unless the rulers have traditions, beliefs, sympathies and material interests in common with the civilizers, human jealousy and stupidity, inflamed by a public and expensive recognition of human inequality will, by refusing to maintain the leisured class, allow society to slip back into pantisocratic savagery." He asks: "Human envy and suspicion being what they are, is it conceivable that man should ever support freely, with eyes wide open, for their spiritual good, but to their material detriment, a privileged group of apparently idle, happy, highly civilized people?" The answer has been a varying answer. Mr. Bell says: "Unless men are capable of such enlightened generosity, democracy and civilisation are incompatible."

This is not all. Mr. Bell points out further: "The perfectly civilized are essentially defenceless. Whatever reason may say, their sensibility will make it for them impossible to strike a blow in cold blood or deliberately to inflict a punishment. Unless their fellow citizens, or the ruling power, whatever it may be, think it worth while to support and defend them, they cannot exist; for the moment they begin to defend themselves they lose their perfection." In the *Ramayan* the sage Viswamitra, though potent to ward off evil, is described as seeking the aid of Sri Rama. In the Aranyakanda it is said,

"We must be always protected by you. We are like the child in the womb, precious and helpless. Our penance is our treasure."

It was with these words that the saints in the Dandaka forest sought refuge with Sri Rama I certainly realise that defensive puissance is necessary to protect civilization. But in every-day society the flowers of the community who are devoted to the higher life must be protected by the others who have thus the threefold function of protecting finest spirits, maintaining their own culture, and repelling attacks from without.

India had organised her social and political life before on a basis of co-ordination and interdependence and had combined order and progress in a remarkable manner She was able to prevent disruption from within and agression from without. She was wise enough to have a combination of real as distinguished from formal democracy and refined culture and civilisation. But now she has lost her soul. Her refined leisured class is gone. She is fast running a race on the road of eternal internecine warfare of social classes and of the big capitalists and the small wage-earners Her classical and current tongues are dead or dying and her best sons are mostly western in dress and manners and behaviour and even in their thought and emotions. Democracy is threatening and fighting civilisation all over the world and is certain to re-barbarise the world, unless it learns how to control and refine itself and to conserve and improve civilisation. What will be the result in India of the great battle of democracy and civilisation? Who knows?

THE ART OF LIVING

BY P. R. KRISHNASWAMI, M. A.

ONE of the gifts of the study of English literature for an Indian is the robust view that it presents of life. "The criticism of life" contained in English literature is definite and material, and this should seem a corrective to dreamy and impractical and unthinking ways of looking at life. Art is the imitation of Nature, and nothing in this world escapes the artist's eye. The poet increases the zest for life by his minute knowledge of the things of life. Life is often-times apt to be a drift :

> Getting and spending, we lay waste our powers.

Many men miss all the good things of life, even when they "succeed", in amassing money, or in attaining prominence in some walk of life. Pictures of ideal happiness are an exercise in mental painting for many poets. Every poet or artist must instinctively crave for acquiring for himself the conditions of comfortable existence, as talents form in stillness, while character, in struggle. That is why we see the English poets of successive generations engaged in building houses or having tours in attractive regions of the world. As soon as he acquired the necessary money Shakespeare invested it in getting a house of his own. Pope developed his garden at Twickenham at enormous expense. Sir Walter Scott practically sank his life-earnings in his palatial residence of Abbotsford. Wordsworth discovered the Lake District and stuck to it Byron, Shelley and Browing had an irresistible partiality for Italy in which they indulged to their heart's content. Tennyson made for himself a beautiful home in the Isle of Wight. William Morris applied all his art in building and decorating his home.

It is natural that a poet's craving for comfort and happiness should be reflected in his writing. The lines of Pope are familiar, in which he has detailed the conditions of comfortable existence. Among other things he wants :

"Sound sleep by night; study and ease
Together mixt, sweet recreation,
And innocence, which most does please,
With meditation."

Of course these words of the eighteenth century poet entirely lack colour and concrete imagery. Fitzgerald gave us the famous quatrain:

Here with a Loaf of Bread beneath the Bough,
A Flask of Wine, a Book of Verse—and Thou
Beside me singing in the Wilderness—
And Wilderness is Paradise enow.

In our own times now, we are familiar with the much parodied lines of W. B. Yeats:

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles made:
Nine bear rows will I have there, a hive of the honey-bee,
And live alone in the bee-loud glade.

Besides the poets, the novelists and essayists have expounded admirably the art of living. Sir Walter Scott, and Fielding earlier, started the tradition of depicting vividly the life of hotels and inns. Dickens and Thackeray have carried on this tradition. They were truly pre-Raphaelites in verbal painting. Their lives are as instructive as their writing. Starting life in great poverty, Dickens ended it with building a palace for himself. Thackeray built a house for himself for £ 20,000 which was sold later at a profit of £ 2,000. Thackeray was an inveterate clubber, and his writings are strewn with the details of food eaten at meals. He was strongly attached to particular dishes, and he once coolly sent an apology to excuse himself from a dinner to which he had been engaged, because a favourite dish of his had been made ready at his club.

It is the privilege of the poets to teach us the pleasures of life. The pleasures of social convivialities, of the tavern and hotel, of holidaying and touring in picturesque spots of the world, of exercise and sleep, and of anything that affects the human

191409

mind pleasurably,—all are expounded to us by the poets and novelists. In his essay entitled "An Apology for Idlers," Stevenson has stated to us how the "Idler" has the advantage over the so-called "successful" man, because he has not missed any of the really good things of life while the successful man may be pursuing a sordid existence. A good temper, a capacity to make one's self pleasant to all kinds of people that surround one in life, and an interest in many things are of the priceless gifts in human life. When these are missed life is spent to little purpose.

Living is the greatest art, and few people seem to master it properly. The really great artist is an adept in the art, because to him it is a necessity. The works of great artists, and their lives even more, have for us the invaluable merit of teaching the art of living. Comfort has been defined as the physical condition in which the mind is set free. This comfort the poets have invariably striven to get for themselves. So all who seek to get the best out of life, may learn this of the great authors.

THE LAKSHMI INSURANCE Co., Ltd., Lahore.

What Lakshmi Stands For?

L { Low premiums.
Low expense ratio.

A { All policies non-forfeitable.
All policies indisputable after 5 years.
And policies to suit all tastes and pockets.

K Kind and sympathetic treatment.

S Service to policyholders.

H Honest and straightforward dealings.

M Management in the hands of Directors reputed for their honesty, ability and business acumen.

I { Indian company purely national.
Investments in safe securities.

For further particulars apply to

MR. N. KUNJITAPADAM IYER, B. A., B. L.,
Secretary, Madras Branch;

6 Sunkurama Chetti Street, Madras. E.

V. S. Raman Vaidyar & Bros.,

SWARAJYA PHARMACY,

ALWAYE (Travancore)

"The Premier House for Ayurvedic Medicines."

RENOWNED FOR

QUALITY, RELIABILITY AND EFFICIENCY

The Late V. S. R. Vaidyar.

MAXIMUM WORTH FOR MINIMUM VALUE

TREATMENT UNDERTAKEN THROUGH CORRESPONDENCE

Qualified Physicians always in attendance.

GIVE A TRIAL—and BE A CUSTOMER FOR EVER!

All medicines prepared under expert supervision,

And sold at the Lowest Possible Rate,

We Guarantee Satisfaction to Our Customers.

CONSULTATION — FREE — PRICE LIST

Telegrams:
"SWARAJYA"
ALWAYE

Apply: ***MANAGER,***
SWARAJYA PHARMACY
ALWAYE

THE QUEEN OF TONICS

'LODHRA'

Mrs. ANNACHANDI,

M. A., B. L.,

Editor: "*SREEMATHI*,"

KOTTAYAM

Writes:—

I used your LODHRA and found it a sovereign remedy for all menstrual troubles. Its sweet taste and free diet add to the pleasantness of using it.

AVAILABLE FROM ALL LEADING

MEDICAL STORES

2 sizes, 12 oz. Rs. 3; 6 oz. Re 1—10—0.

KESARI KUTEERAM,

INDIAN CHEMISTS AND DRUGGISTS,

EGMORE, MADRAS

Local Stockists:

S. NATHAM & Co., PALGHAT

RECENT CHANGES IN THE BOMBAY UNIVERSITY

BY PRINCIPAL B. G. SAPRE, M. A.

PERHAPS the most outstanding features of the progress of higher education in India during the last decade are the reorganization of the old and the establishment of new Universities. The impulse for this twofold movement was supplied by the findings of the Calcutta University Commission which, though it was appointed to study the defects of University education in Bengal, passed under review the prevailing systems of higher education throughout India and pointed out some of their glaring defects. The Commission stressed the need of a new type of University, *viz.* the Unitary or Residential University ; they recommended that inefficient First Grade colleges should be reduced to Intermediate colleges; and finally, they pleaded for the creation of a Joint Board to coordinate the work of the high schools and the intermediate colleges Hitherto the growth of higher education was synonymous with the multiplication of Arts colleges 'affiliated' to one or the other Universities on some territorial basis. This vitiated school education lowered the efficiency of College education and unduly circumscribed the utility of the University as the apex of educational organisation. Provinces which had no universities of their own were the worst sufferers in all these respects.

The Report of the Calcutta University Commission was followed, in the political field, by the Reforms of 1919 which, among other things, transferred the subject of Education, with certain reservations, to the control of Ministers responsible to the Councils. Accordingly, the foundation of new Universities and the reform of old Universities are the handiwork of popular Councils trying to give effect to the academic principles adumbrated by the Sadler Commission.

The Government of Bombay appointed in 1924 a Committee to consider the reform of University Education in the Presidency and its report was published in May 1925. Its Chairman was Sir Chimanlal H. Setalvad who was the Vice Chancellor of the University for ten years covering the whole period of the Montagu-Chelmsford Reforms. His acquaintance with the industrial and commercial life of Bombay, contact with men of diverse communities, long experience of University affairs and firm grasp of what is practicable left a deep impression upon the Report. A Bill embodying its main recommendations was submitted to the Council and finally emerged as the Bombay University Act (Act 4 of 1928).

In a way Bombay has special problems of its own in the sphere of University Education. It is a heterogeneous province, with four recognised vernaculars, and there has been an insistent demand for the establishment of separate Universities—one for Sind, one for Gujarat, one for Maharashtra and one for Karnatak. The University of Bombay has been an affiliating and examining University for the whole Presidency. But as the Committee observes it is clear

"that with expansion and diffusion of higher education, a reorganisation of the economy of the University is becoming necessary. In the particular circumstances of the Presidency we think it necessary or retain the affiliating system and Bombay as the main centre. But we think that other centres of University Education will become necessary; and though the same affiliating system may serve best for such centres at the start, the University should be prepared to see started, in suitable conditions and with adequate endowments, Universities of other types such as the unitary residential University." *

Thus though the Committee is in favour of additional Universities it will be some years before the territories mentioned above become ripe for them. There is the obvious danger of such Universities remaining parochial in outlook and widening existing territorial and communal cleavages. Nor can the financial difficulties in their way be lost sight of. The Bombay Government would seem to have mortgaged their resources for years to come to make good the losses on schemes like the Bombay Development or the Sukkur Barrage. They also, rather short-sightedly, have pledged themselves to extend primary education at the cost of secondary and higher education.

* Para 218 of the Report of the Committee on University Reform, 1925.

Compared with what other Governments are spending on their Universities and Colleges, the Bombay Government's share is a trifle. There is little prospect, therefore, of the Government making any contribution to a new University. The time is also not suitable for private benefactions to come forward for a University, what with the protracted spell of industrial depression, labour unrest, and agricultural stagnation.

It becomes therefore necessary to concentrate all efforts and resources upon the improvement of the Bombay University instead of allowing them to be frittered away in the reduplication of Universities. We may leave aside for the present the proposals of the Committee to concentrate collegiate and University institutions in Bombay City in one place or to erect a Technological College in the City at a cost of nearly half a crore of rupees. Whether these proposals are carried out or no, the main object of the University must continue to be "the diffusion of liberal culture and the balance of humanistic and scientific studies, a reconciliation and synthesis of Western and Oriental outlook and Philosophies." * Under existing conditions research cannot be the dominating aim of the Bombay University. At the same time it must be much more than a mere examining body It must provide for post-graduate teaching and also for "pure and applied sciences including technology. in order that it may assist the development of the material resources of the country; and, on the Art side, the range of humane studies must be widened to include the Fine Arts and particularly Architecture, Music, Drawing, Painting and Sculpture." *

Not only have the functions of the University been widened but its constitution has been made more representative. The old Senate was a small and mostly nominated body. The object of broadening the basis of the University is to proclaim to the the world that

'the University's interests are not mere pedantic scholarship or mechanical coining of graduates stamped with the University seal but to supply the needs of public life in all the changing and multiple forms they assume; and they (the Fellows) must thus be induced to assist the University to expand and intensify its efforts to cover the whole life of the community.' †

The enlargement of the Senate has led to certain necessary changes in the constitution and functions of other bodies. The

---

* Report of the University Committee, para 218.

† *Ibid.*, para 217.

object kept in view in defining the relations of these various bodies was this that the government of the University, having regard to the special conditions of the Bombay University, should be vested in a body on which men of affairs and business are strongly represented.

'We have given to professors and teachers adequate control over purely academic matters and have given them the power of initiating measures of that character, as that is their proper domain. Their suggestions would be submitted to the final approval and sanction of a body on which men of affairs and business have a proper share of representation. This has been the guiding principle of the Bombay University for several years and has been on various occasions referred to prominently in the utterances of the officers of the University." *

The Bombay University has not adopted the innovation of some of the new Universities of having a full-time paid Vice Chancellor. The new Act has provided for a full-time Rector but there is general opposition to this departure. This is partly due to the exceptional efficiency with which the affairs of the University have been managed by Khan Bahadur F. M. Dastur, M. A. who has been the Registrar of the University for more than 25 years. The office of the Rector is thought to be superfluous. Nor has the University taken favourably to the suggestion of having a Board of Intermediate and Secondary Education. We had in Bombay a Joint Board for conducting the Matriculation Examination and thus indirectly has a control over High Schools.

It would thus seem that the ground has been well prepared for substantial progress in College and University education. Whether that would be achieved would depend upon (1) improvement in the industrial conditions of the Presidency and in the finances of the Government so that an adequate share of private benefactions and public funds is made available to the University, and (2) freedom of the Senate from communalism so that it may hold together the various communities and their active co-operation for the advance of the Presidency as a whole.

Problems that await immediate solution are : (a) Provision of Technical education ; (b) provision of facilities for research in ancient Indian culture, in History and Economics ; (c) Reconciliation of the conflicting claims of English and the Vernaculars as media of instruction in the High Schools and the Colleges.

* Report, para 223.

P. VARADACHARY & CO.

(ESTD. 1869)

PUBLISHERS & BOOKSELLERS

AGENTS FOR GOVT. PUBLICATIONS

8, LINGA CHETTY St., MADRAS

In the Press! *Ready Shortly !*

Our Text-Book Publications for School use

Elementary Science for Forms IV, V & VI in English (To suit the present S. S. L. C. Scheme).

Lessons on Physics, Chemistry etc., by A. Varadachary, B. A., L. T., Science Master, Pachaiyappa's College School, Madras.

Lessons on Botany by Dewan Bahadur K. Rangachariar, M. A., L. T., I. E. S. (Retd.)

Lessons on Zoology, Physiology, Hygiene etc., by Dr. K. S Padmanabha Aiyar, Dsc., M. A., L. T., D. Spt. of Natural Science, H. H. Maharaja's College, Trivandrum.

Indian History for High School classes in English by C. S. Srinivasachariar, M. A., Professor of History, Pachaiyappa's College, Madras.

Indian History for forms I, II, III in Tamil Revd. by Prof. C. S Srinivasachariar, M. A.

(For specimen copies please apply to the publisher)

Books already published.

Elementary Science for forms I, II, III in Tamil and Telugu by Dewan Bahadur K. Rangachariar, M. A., L. T.

Form I	...	0	10	0
Form II	...	0	12	0
Form III	...	0	12	0

A Text-book of Algebra for High School classes by V. Venkatasubbiah Garu, B. A., L. T. 2 4 0

School Geometry by V. Venkatasubbiah ... 2 8 0

Part I ... 1 0 0 Part II ... 1 12 0

All Nelsons Publications are stocked by us and for complete catalogue kindly apply to us.

Under the Distinguished Patronage of

H. H. Raja Sri Sir Rama Varmah, G. C. S. I., G. C. I. E.

Telegrams :"SITARAM" Code used: A. B. C. 6th Edn.

The Sitaram Anglo-Ayurvedic Pharmacy, Ltd.,

TRICHUR, (S. I. Ry.) Cochin State, S. India.

Managing Agents:—

T. R. ANANTHARAMA IYER & Bros., Ltd.,

MANUFACTURERS OF GENUINE AYURVEDIC PREPARATIONS AND SPECIALITIES

Of Guaranteed Quality & Purity, manufactured under the direct Personal supervision of competent Ayurvedic Doctors and on the most approved, rigid orthodox Sastraic Ayurvedic Principles.

Price Lists Gratis and post free on application.

FREE ADVICE ON RECEIPT OF FULL PARTICULARS OF AILMENTS

PRICES EXCEEDINGLY MODERATE **TRIAL SOLICITED.**

IMPRESSIONS OF EDUCATION IN SOUTH AFRICA

BY MISS CORRIE GORDON, B. ED.

AS I sit on a verandah in a temperature of 100° in an Indian city, I realise the difficulty of sorting kaleidoscopic impressions of South Africa—impressions of Table Mountain and of the Marine Drive; of hundreds of miles of Karroo, mountainous, wild, untamed, challenging, yet with soil so good that a little rain will make the veld blossom with a myriad flowers; of the National Park with its wild rough scenery and its caves covered with primitive Bushmen paintings; of Johannesburg, the most progressive town in the Union, with its numerous gold mines and the "dumps," looking almost ghostly in the moonlight, the shell of the mines from which the soul has flown; of Pretoria the smallest of capitals with its Union Buildings, the pride of South Africa; of the people of Natal, more English than England herself; of brilliant sunshine, gorgeous sunsets, profusion of sun-ripened fruits; of proverbial colonial hospitality everywhere; of vast spaces, deep problems, great possibilities; of undeveloped resources, of the welding of two peoples only now emerging from the shadow of the recent past into a South African nation; of four and a half million natives waiting to be provided with full educational facilities to enable them to evolve in the course of time into a free people.

Though my visit to South Africa was primarily connected with the Indian problem, I naturally took the opportunity of my tour through the chief towns of the Union to study the educational system of the white settlers, and I had the pleasure of meeting the Directors of Education of nearly all the provinces which go to make up the Union, all of whom were most kind in answering questions and giving me all facilities and the aid of their inspectorate to visit the white and native schools in their area. Through the Secretary of the South African Teachers'

Association, I was able to come in contact with teachers in the Union, and through the university authorities it was made possible for me to visit the universities in the towns I touched.

The Union Government controls higher and technical education. Primary and Secondary education is controlled by each provincial government, but financed by Union grants ranging from £ 14 to 16 per child per annum and varying in the different provinces. Since each province is autonomous in matters of education, and the conditions in all the provinces are somewhat varied, one naturally finds considerable differences. When one is making a study in the Union of South Africa, it is essential to bear in mind the back-ground—the small white population struggling to maintain its life and culture with an overwhelming native population, needing therefore to maintain a high standard of education; the influence of the Dutch Reformed Church which was the dominating influence in establishing educational facilities; narrow social strata; few white labourers owing to the native labour; few belonging to the rich classes; the vast sparsely populated country areas. About 60 per cent. of the schools are single teacher schools containing anything up to twenty-five children, who range in age from six to eighteen. In the early days of the British regime many Scottish educationists were appointed to posts of authority, thus transferring the Scottish System of Education to the new country. In all four provinces the educational facilities are extremely good for white children. Commencing at seven years of age, a child continues school either until he has passed standard Six, or until he is sixteen years of age; in a few places until he is sixteen years of age, irrespective of attainment

In the Transvaal secondary education is entirely free; in the other provinces there are adequate facilities for secondary education with hostels for country children at a small cost. There are very few private schools in the country, as the low fees of the Government schools tend to discourage any private effort. The Government schools are democratic; they are attended by children of all classes. Special mention should be made of the fine school buildings provided by the government, which evinces the keenest desire to give the very best in education to the white

WAY TO SWARAJYA

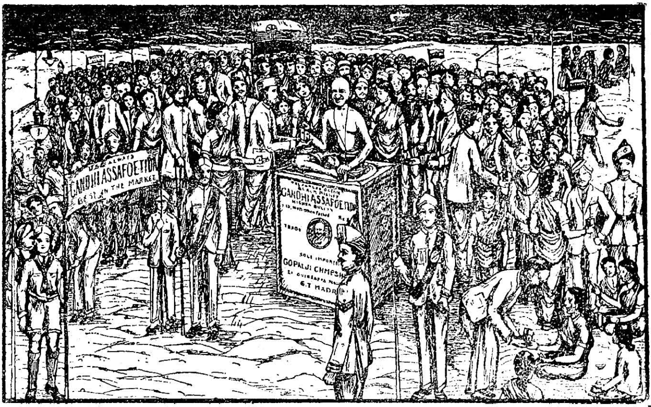
SWARAJYA IS THE BIRTHRIGHT of every Indian

Without strength and health, you cannot get Swarajya.

For strength and health, food must be tasteful.

For proper and tasteful food purchase only

OUR UNRIVALLED



"GANDHI" BRAND MISKY

ASAFOETIDA

1 lb. packet Rs. 2—0—0 **½ lb. packet Rs 1—0—6**

POSTAGE EXTRA

Also can be had Best Saffron, Musk, Pachakarpur etc.

A SINGLE TRIAL IS SOLICITED

GOPALJI CHAMPSHI & CO.,

21, GOVINDAPPA NAICK ST.,

MADRAS

OUR OWN PUBLICATIONS

THE ARAVIDU DYNASTY OF VIJAYANAGARA Vol. 1 1542-1614
By **The Rev. Henry Heras**, S. J., M. A., Professor, Indian History, St. Xavier's College, Bombay, with a preface by **Sir Richard Carnac Temple**, Bt. **Rs. 10**

THE LAW AND THEORY OF RAILWAY FREIGHT RATES
By **K. C. Srinivasan**, M. A., F. C. S. **Rs. 10**

THE POLITICAL PHILOSOPHIES SINCE 1905
By **Prof. Benoy Kumar Sarkar**, M. A. **Rs. 4**

ECONOMIC DEVELOPMENT
By **Prof. Benoy Kumar Sarkar** **Rs. 8**

LIFE OF BARRISTER SAVARKAR
By **Chitra Gupta** **Rs. 1—8**

HINDU-PAD-PADASHAHI
(or a Critical Review of the Hindu Empire of Maharashtra)
By **Vinayak Damodar Savarkar** with an introduction
By **Dr. R. C. Mazumdar**, M. A., Ph. D., Dacca. **Rs. 3**

ENGLAND'S EDUCATIONAL POLICY IN INDIA
By **V. V. Oak**, B. A., S. T. C. Pp. 1 to 24x168. **Rs. 2**

LOK. TILAK'S GITHA RAHASYA or THE PHILOSOPHY OF ACTION
By **Mangalvedkar**. Third revised edition. **Rs. 2**

DIALOGUE DIVINE AND DRAMATIC
By **Gitananda Brahmachari** **Re. 1**

NATIONAL BOOKS AT HALF PRICE AND LESS

	Original Price Rs. A.	Reduced Price. Rs .A.
Duties of man, by Mazzini	... 0 12	0 6
My Jail Experiences, by Mahatma Gandh	... 0 12	0 6
Young India 1919—1922	4 0	3 0
Significanee of Indian Nationalism, by H. M. Howsin	.. 2 0	10
India's Challenge to Civilization, by H. M. Howsin	... 2 0	1 0
Gandhi and Anarchy, by Sir C. Sankaran Nair	... 1 8	0 12
Philosophy of Non-co-operation, by Bhagavan Das M.A.	1 0	0 8
The Plunder of India's Wealth, by G. V. K. Rao	... 1 0	0 8
Indian Industrialism. by G. V. Ganapathi Aiyar	... 1 0	0 8
Meaning of Non-co-operation, by C. F. Andrews	... 0 12	0 4
Ethics of Destruction, by Mahatma Gandhi	... 0 12	0 4
Key to Yerrowada, by M. Mahomed Ali ...	... 0 8	0 4
The Science of Sex, by an M. D. ...	... 2 0	1 0
Faded Flower, by K. Rajagopal ...	... 1 0	0 8

(*Note*:—A further discount of 10 per cent. will be given for orders above 15 books of any kind purchased at a time and this concession holds good till the end of December, 1929).

B. G. Paul & Co., Publishers, G. T., Madras.

population. Two notable examples are the Grey Institute, Post Elizabeth, the beautiful building and splendid equipment organised on the lines of an English public school, and the Girls' High School at Pretoria with its very beautiful grounds and fine hall fitted as a theatre for dramatic work and hostels attached. The latter is free, the former has very moderate fees. There is no gulf between primary and secondary teachers, and transfer from one type of school to another is dependent on qualifications only. Classes are smaller than in many Western countries. The regulation number of pupils allowed to one teacher is thirty-three in the primary schools, and twenty-two in the secondary.

Education in South Africa must necessarily be a vast experiment—the bringing together of two peoples in a new country with a native population—and in no point has greater difficulty been experiened than in the question of language. The original seventeenth century Dutch colonists spoke Nederlands or High Dutch, and gradually a new language, "Afrikaans", has developed, and this is also spoken by all coloured people—the Eur-african—and by some natives. Unfortunately, at a certain stage in the history of South Africa the British tried to impose the English language on the Dutch, and this has given rise to a Dutch nationalist movement, to which the retention of Afrikaans has become a sacred cause. One hears Afrikaans being spoken on every side where formerly English prevailed. The two languages are used in all official matters and both are employed in the schools, whether in the medium schools where the main subjects are taught in the child's home language and the second language is taught as a foreign tongue, or in parallel classes. Bilingualism presents many difficulties, and the standard of attainment in language is low. There are few text books in Afrikaans, and the cost of these is high, and there is little Afrikaans literature, hence not much reading is done in the home, so that the cultural background is poor. French is rarely taught, but German is taught a good deal, especially in country secondary schools.

It is regrettable that politics are being allowed to colour the situation so markedly. Appointments should not be dependent on race but on qualifications.

The importance of the early years of child life has not yet been realised, and the psychological error has therefore been committed of admitting children to school only at the age of seven, and there are no nursery schools. Mention has already been made of the fact that the curriculum has been somewhat influenced by Scottish thought, for this reason it is inclined to be over-weighted with mathematics and Latin. One is inclined to regret that in a new country unburdened by traditional thought, and requiring a citizen of a type rather different from that of the older civilisations, little has been done to adapt the curriculum to the psychological, economic and social needs of a pioneer country facing problems peculiar to that country.

The aesthetic side I found on the whole poor, due perhaps to a certain puritanical strain in the fundamentalist section of the community. Dancing is not favoured on the whole ; crafts are apt to be neglected ; and the teaching of art is along somewhat conventional lines. Intelligence testing is in its infancy. There is a skeleton school medical service, and salaries are on the whole good, the pensions scheme compares favourably with that in Western countries.

No description of education in South Africa would be complete without reference to native education. The future of the natives in South Africa is one of South Africa's greatest problems, and many are the views held on the subject—those of segregationalists, repressionists, equalists. To an outsider viewing the problem from an impersonal standpoint it is obvious that since both Boer and British have largely broken up tribal organisation with its laws of discipline, mainly in order to benefit by cheap labour, they are responsible for the future of the natives. Contact with white men and with a higher civilisation must in itself be education. Unfortunately the contact is often with a low type in the mines, and the native learns the white man's vices. The missionaries are practically the only people who have seriously taken in hand the education of the native, and in spite of many difficulties they have done magnificient work with the result that out of the four and half million natives in the Union, a quarter of a million are at school. Native education is financed by the Union Government which spends £ 520,000 a

year on native education. The missionaries as a rule provide the school and the Government pays the teachers. In spite of many difficulties, there are in South Africa a comparatively large number of native teachers who have reached a standard of education quite as high as that of the white man. One of the saddest impressions I gained in South Africa was the attitude of the white community and its indifference to the problem at its doors.

The schools I visited were as a rule poorly equipped, but the eagerness of the pupils to learn was evident, and one often saw sitting at the school desks boys and girls of from 16 to 20 earning their living out of school hours. Old men between 60 and 70 years of age will sometimes sit side by side with little children of 6 to 10 years learning to write. There are several institutions for the training of native teachers, and the work done at Lovedale, at Fort Hare, at St. Mathews, at Marion Hill, and other similar places proves the capacity of the native to benefit by educational advantages. As yet practically no psychological research has been done on the psychology of the native and his educational requirements. There is no compulsory education, but surely it is impossible to repress four and a half million people and the only logical solution of the native problem seems to be adequate free education for the native child, for it is the educated native who will help most to solve the "Native Problem" and obliterate all race prejudice.

For Electric Novelties of all kinds

Pocket lamps | Fancy Buttons
Batteries | Scare Pins
Torches | Button-Hole Flowers

Dynamo, Cycle and Hand Lamps and
All Sorts of Electrical Accessories

TRY US ONCE

Write to

The Kerala Electric & Trading Co.,

IMPORTERS OF ELECTRIC GOODS,

Phone 3585 *103, Godown St., MADRAS*

GOLCONDA
UNDER THE KUTB SHAHIS
(1518–1687)

BY S. HANUMANTA RAO, M. A., L. T.

THE city of Golconda is now in ruins, but 200 years ago it was full of life. It was a city of palaces. It was proverbial for its wealth. It stirred the imagination of poets, both foreign and native.

It was originally a mud fort belonging to the Kakatiya kings of Warangal. It was in the year 1362 that it was surrendered to the then reigning Bahmani king, Mahmud Shah. From 1362 to 1518, for a period of nearly 150 years, it was under the Bahmani kings. The ablest minister of this dynasty, Muhammad Gawan was murdered in 1481. This event sounded the death knell of the Bahmani Kingdom. The provincial governors declared their independence one after the other. Five independent sultanates were set up at Ahmadnagar, Bijapur, Berar, Bidar and Golconda.

From 1518 to 1687, Golconda was an independent Kingdom under the Kutb Shahis. The founder of the Kingdom was Sultan Kuli Kutb Shah. He came from Persia and entered the service of the Bahmani King, Mahmud Shah. He was appointed as governor of Telingana and made Golconda his capital. It was in 1518, after the death of his master, Mahmud Shah, that he declared his independence. There were altogether eight kings of this dynasty. *

---

* 1. Sultan Kuli Kutb Shah, 1518—1543; 2. Jamsheed Kuli, 1543—1550; 3. Sobhan Kuli, 1550; 4. Ibrahim Kutb Shah, 1550—1580; 5. Muhammad Kuli Kutb Shah, 1580—1612; 6. Muhammad Kutb Shah 1612—1626; 7. Abdulla Kutb Shah, 1626—1672; 8. Abul Hasan, Tana Shah, 1672—1687.

The first king carried out extensive repairs to the fort and encircled it with walls and bastions. The circumference of the fort is four miles. There are 87 semi-circular bastions, 50 to 60 feet high. There are eight huge gates, several of them studded with iron spikes. The most conspicuous of these gates is the one known as the Fateh gate or Victory gate. Aurangzeb's armies entered through this gate in 1687. Another gate is known as the Mecca gate, as it faces Mecca and has a large inscription above it, where it describes the fourth king Ibrahim as " the greatest of sovereigns and noblest of kings, refuge of water and clay, opener of the gates of benevolence to all creatures " and his general Mustafa Khan as " the pillar of his powerful empire and the prop of his bright kingdom, collector of books and the dispenser of armies." This king carried out extensive repairs to the fort, and constructed a small mosque midway on the steps to the Bala Hissar or the topmost fort.

Of the bastions round the fort, one known as the Muss Burj is of particular interest. It contains a bilingual inscription in Persian and Telugu, describing the first siege of Golconda by the Mughals in the reign of Sultan Abdulla. Musa Khan was Abdulla's general, who ably defended the fort and is described as " the wazir of wazirs, the confidence of the royal court, the trust of the state, the Khan, the exalted commander-in-chief."

During this king's reign further extensions were made to the fort by the addition of the new fort or Naya Khila.

Of the period of the last king Abul Hasan, there are interesting remains on the fort. After reaching a few steps towards the Bala Hissar, a dungeon is pointed out with a number of Hindu images carved on stone. Several of them are the images of Hanuman. There are also two images of Ganapati. The images of Garuda, Nandi, and Matsya are distinct. Above the Nandi is the image of Trimurti. An annual festival takes place in memory of Ramdas. He was the Tahsildar of Bhadrachalam. He was charged with mis-appropriation of government funds, which he utilised for building the Rama temple at that place. The tradition is that he was kept in confinement in this dungeon and God miraculously

released him from his debts. Very near this dungeon is a huge rock boulder by the side of which is a temple to the goddess Ka'li. Within the walls of the fort are also temples to Mahavir and *Hanuman.* Not one of the images on the dungeon wall is broken or mutilated, a perfect testimony to the religious tolerance of the period.

The Kutb Shahi kings patronised vernacular literature. The Telugu poet, Addanki Gangadhara Kavi in his *Tapati-samvaranopakhyanam* describes the conquests of the first king. Ponnaganti Telaganarya in his *Yayati-charitram* mentions an embassy sent from Golconda to the court of Akbar. His poems are dedicated to the generals of Ibrahim. The special attention that the Telugus paid to the art of calligraphy is also due to the influence of the Kutb Shahi calligraphists.

Foreign visitors bear testimony to the prosperity of the country towards the end of the sixteenth century. Merchants came from Turkestan, Arabia and Persia. "Telingana, like Egypt, became the mart of the whole world." The period of Muhammad Kuli Kutb Shah was. like the period of Queen Elizabeth in England or Akbar at Delhi, a glorious one. In 1591, a new city was constructed and the present city of Hyderabad came into existence. Its origin is attributed to the romantic story of the king's mistress, Bhagmati. It was named after her as Bhagyanagar, a name subsequently changed to Hyderabad. Of the several palaces and public buildings that were constructed at the time—Dad Mahal, Gagan Mahal, Chandan Mahal and Sajan Mahal, no traces remain. But the Char Minar, with its four minarets, full of stucco decorations and its terraces and balconies is to the present day as lovely as it looked to Mons. Thevenot in 1667. To the front of Char Minar are the four arches or Char Kaman arranged on the four sides of the road at right angles to each other. If we stretch our imagination to the Bhagyanagar of 1600 and visualise the sultans sitting in court in front of the Char Minar, with palaces on all sides, with its gate of sandalwood with golden spikes, within it, the hosts of elephants, horses and slaves, scholars and poets, painters and calligraphists, artists and masons, with the daily public dinners served to thousands twice a day, we feel

that the epigraphical description of the sultan on the Jami Musjid, near the Char Minar that he is "the Lord of the world and King of Kings" is not an empty boast.

The period of the Kutb Shahi kings corresponds to the period of Krishna Deva Raya and his successors of the Vijayanagara dynasty. The ruins Hampi bear testimony to the encouragement given by the Vijayanagara kings to the building of temples and the construction of other public works. Beyond Hampi, at Tirupati, Kalahasti and other places of pilgrimage are the evidences of enormous sums spent by them on architecture tand sculpture. The Kutb Shahi kings left valuable legacies, in their tombs, mosques and irrigation works.

Close by the fort at Golconda, lie buried the kings, queens, nobles and officers of the Kutb Shahi period. The tombs of the kings and of one of the queens are the most prominent and present a picturesque view from a distance. Near the tombs are the mortuary baths where the dead bodies were first washed before they were carried to the last resting place. Here are several cisterns to hold hot and cold water and stone channels to enable the water to flow from one cistern to another.

The tombs are internally octagonal. There is a balcony in the interior. Except in one of the tombs, the external appearance is square-like. The most magnificent of these tombs is that of Muhammad Kuli Kutb Shah. Its elevation is 13 ft. 6 in., its upper terrace is 200 ft. on each side, and the height of the colonnades is 22 ft. Some of the tombs had enamel tiles of brilliant colours, which have almost disappeared at present. There are golden crescents above some of the domes. The tomb stones are of black basalt and are highly polished. Many of them contain inscriptions. They exhibit considerable calligraphical skill. Muhammad Kuli and his successors assumed title of "His Exalted Majesty" in imitation of Akbar and Jehangir. During the Kutb Shahi period, these tombs were covered with expensive carpets. They contained lamps and copies of the Quran on supports. They are now empty.

Next to their magnificent tombs come the mosques. The largest mosque in the fort is by the side of the tomb of Hayat

Baksh Begum, the queen of Abdulla Kutb Shah. It has two lofty minarets on either side. More than 300 can pray there at a time. The calligraphical art is represented at its best in this mosque.

Outside the Golconda fort and in the city of Hyderabad are several impressive mosques. The most famous of these is Mecca Musjid in the city of Hyderabad. This was commenced in 1617 and completed in 1694. It is 225 ft. long, 180 ft. wide and 75 ft. high. About 10,000 people can assemble here at a time. There is a single stone in the prayer niche, which according to Tavernier, it took 700 bullocks to bring from its original place. The mosque is held in such great veneration that it is said,

> "If the pilgrimage of noble Kaaba is not attainable to thee,
> Come and pray in the Kaaba of the Deccan."

The remains of Golconda carry us back to the romantic episodes of the royal family. South-west of the fort are two little mounds, with two structures, known as the Baradari of Premamati and Taramati. They were the two Hindu mistresses of Abdulla Kutb Shah. They seem to have wielded great influence at court. Amidst the ruins of the palaces within the fort are the palaces or Mahals to Premamati and Taramati. Near the royal tombs is that of Premamati with the inscription "From eternity, Premamati was a rose of paradise."

These are the permanent visible remains of the life of Golconda for nearly two centuries Their monuments are as valuable to the cultural history of the Deccan as the Buddhist and Hindu monuments represented at Ajanta and Ellora.

HAVE YOU READ MLLE. (DR).
JULIETTE VEILLIER'S FAMOUS ORATION ON GANDHI ?
IF NOT, THEN YOU SHOULD READ :
"MAHATMA GANDHI,"
HIS TRIAL—AN IDEALISTIC POLICY OF THE
XXTH CENTURY.
Available of every Bookseller.
GANESH & Co., Publishers, MADRAS

TONIC TALK

MODERN high pressure of living is sapping your priceless asset—health. Most of us are over-doing things in these strenuous days. The motor car and the aeroplane have speeded up our bodies and set our heads in a whirl.

Where our grand-fathers thought once we have to think hundred times. We hurry and are sorry for even the slightest thing. Unlike our ancestors who lived on their stomachs we live on our nerves. We make them ragged, exhausted, depressed. We have head-aches and we go off our food. We become alarmed and then think of some tonic which increases the powers of resisting the diseases. We surely require something to pull us together at that stage. Pandit D. Gopalacharlu's *Jeevamrutham* strengthens and tones the nerves, increases vitality, improves memory and gives radiant health. New, rich, red blood runs through the veins. It is in use for 30 long years. Buy a bottle to-day at your chemist for Rs. 3-4-0.

JEEVAMRUTHAM

The Perfect Health-Restorer

MANUFACTURERS

AYURVEDASRAMAM,

151, GOVINDAPPA NAICK ST.,

POST BOX 287,

MADRAS

Telephone No. 2191
Telegram "Pandit"

Sold at all Chemists.

Literature free
on application.

AMRUTANJAN
SOVEREIGN-REMEDY
AMRUTANJAN
THE BEST
INDIAN PAIN BALM
AMRUTANJAN DEPOT
BOMBAY & MADRAS

MAYAVATI'S SERPENT LOVER

BY T. B. KRISHNASWAMI, M. A., B. L.

THE jewel on the head of the toad—"ugly and venomous"—is hypothetical. But the toad itself, in its Shakespearean setting, has by the alchemy of his art become a jewel that on "the stretched forefinger of time, sparkles for ever." The jewel or gem of the serpent is matter for less doubt, for at Ottapalam and elsewhere in the oldest Nambudiri houses, the snake-gems are still treasured up and of the truth thereof the following story of a snake-lover "makes probation."

Out for his *pra'tah ka'la sna'na* or bath before sunrise, by mistake a long time before that hour, a Nambudiri once came upon a radiant jewel brilliantly shining on the spot near which he was accustomed to bathe. Throwing down a ball of cow-dung, after the accredited manner of those said to secure serpent-gems and of magicians who draw the lightning in the shape of a silver wand into a dung heap, the Nambudiri got possession of the precious gem and taking it home, put it in the *sanctum sanctorum* of his house with a view to worship it.

The dispossessed and inconsolable snake wandered far and wide and finally strayed into the Nambudiri's House.

Now Malabar is the land of magic, of magic love potions particularly. Mayavati the only daughter of the Nambudiri had prepared a love potion to secure the affections of the bride-groom to whom she was to be wedded that day fortnight. The stuff was left in the yard to dry and the hungry serpent in search of its lost gem happened to swallow a mouthful of it, when, lo and behold! it was seized with a desperate passion and rushed straight towards Mayavati and entwined itself round her limbs.

Alas for the potency of love potions! How deadly was the effect on poor Tristram and Iseult of the magic potion the mother of Iseult had prepared for her! How much deadlier poor Mayavati's prepared by herself, we shall read of now.

The serpent lavished its hideous attentions on her, and often eclipsed her beauty of face with its extensive hood. The marriage had to be postponed and finally to be given up. The serpent had wedded her instead and there was no shaking it off Sindbad-fashion by making it drunk like the Old Man of the Sea! Nor would Mayavati herself keep away from it. Like Ramaswami Aiyar's horses in the Kollegal forests, which stopped dead or rushed straight into the mouths of wild beasts Mayavati would rush straight into the clasp of the serpent.

Neighbours and visitors, sympathetic and malignant came in crowds to see the strange sight of this new Lamia and some bolder and more curious than the rest wished to see the gem. Alas! the fatal gem took a fearful toll and whoever gazed on it lost the use of an eye. Interrogate all the one-eyed men in Malabar, they will tell you what it costs to gaze at mysteries hidden away from mortal vision. Interrogate the Nambudiri himself and he will tell you what it costs to own a serpent gem!

That is compensation in life, topic for every philosopher from Emerson onwards to expatiate on, illustrate and enforce the truth of. But poor Mayavati had the worst of it. Dig not a pit for others lest you fall into it yourself. Prepare not a love potion lest you should yourself become the victim thereof.

For Lovers of the Beautiful and the True.

TRIVENI

Journal of Indian Renaissance.

ART LITERATURE HISTORY

Editor: **K. Ramakotiswara Rao, B. A., B. L.**

Magazine that can lie beside the best in any part of the world with credit. —*The Theosophist.*

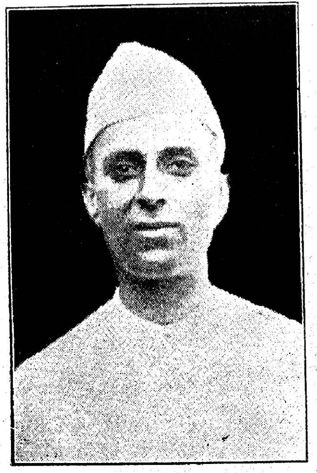
Published 6 times a year. ***Enlist yourself today.***

Annual Subscription Rs. 6/- or **12** sh. (Post **free**)

A few complete sets of Vol. I (1928) are also ready for sale at Rs. 6/- (Post free)

Apply to:- ***The Manager, 'TRIVENI' Office,***

Y. M. I. A. Buildings, Armenian St., **G. T. MADRAS**



Pandit Jawaharlal Nehru
(President-Elect of the Congress.)

Rt. Hon. Srinivasa Sastri
(Member, Royal Commission on Labour)

THE RIGHT HON'BLE V. S. SRINIVASA SASTRI

BY S. K. SARMA, B. A., B. L.

ON the 22nd September last the Right Honorable V. S. Srinivasa Sastri turned the corner of the sixtieth year of his life. According to the Hindu calendar sixty years form a cycle in the age of the universe and a similar period in the age of man is universally invested with a halo of sanctity. The event is celebrated with eclat and a paraphernalia of ceremonials in every Brahmin household. In this particular case it has been the occasion of rejoicings not only among his more intimate relations, but among a widening circle of friends both in this country and elsewhere. It has been given to few among his countrymen to secure an even balance of appreciative opinion among Englishmen and Indians, among the colonials and the coloured, among the rulers and the ruled, among in fact every variety of class and creed on either side of the Suez in so short a time. It looks as though it were yesterday that he doffed off the mantle of the pedagogue to join service in the wider and more practical arena of public life. Time flies so swiftly and within the short space of two decades he has attained an unfaded celebrity not by slow marches but with uncomplaining celerity. But a decade ago he remained an unaffected commoner and first in succession to that pure and benignant soul that founded the society of the Servants of India ; but today he has joined the elect group that form His Majesty's Most Honorable Privy Council—the third Indian to have received that distinction —and the first also to have received the freedom of the City of London. Honors seem to have come to him as in a flood, with such a heady current as to sweep away all petty malice and obstruction that threatened to thwart his career for a while. And never did man merit less.

In one of his rare autobiographic moods he lately reminded us of the query which the Mayor of London put to himself when

investing him with the freedom of the city. If the Lord Mayor failed to catalogue his services to the empire that betokened the gift, he put it to himself that there must be something in the man why His Majesty conferred upon him such signal marks of favour. What is that something that sorts him apart from the rest of his fellows, that towers him above the huge cliffs and lofty spires that adorn the landscape? For one thing he lacked the charm of those adventitious helps that trim human beings and transform them into fashionable shape. He started life as a humble school-master, perhaps the highest duty enjoined by the Brahminical code, but felt the inward call of the soul to serve his motherland as one of its privileged servants. The vow of poverty which he took rather late in life must even to him have been a sacrifice in those days. Mr. Gokhale never made a better or nobler choice as successor to his gadi and that is saying a great deal when we know the merit of these distinguished Sanyasins that early gathered round his banner and were trained by his masterful leadership. To succeed the doyen of political gurus to an ardent race of men as the head of a great institution required no small attainments and when Mr. Sastri found himself installed in his master's place, he had laid by no great store of public work or political achievements to his credit. With his small capital as an educationist of no forceful personality, a reformer of no aggressive temperament, a disciple of no eccentric mark, with no social aids which wealth confers or calling breeds, with a modesty which is lavishly mocked at and a generous impulse for patriotic labours which is usually rewarded by ill-concealed sneer, he has been able to build for himself a place in the sympathies of the knowing, if not the affections of the mob, which at once draws our admiration and provokes our envy. He is the Henry Ford of political India, a perplexing architect of an enduring fame.

Does Mr. Sastri know the secret of his own success? If he did, he would cease to be great. I do not know if Mr. Montagu did any great service to this country by his political reforms; but of one great service we cannot be sufficiently mindful—the discovery of some good men and true whose solid worth had till then been encased. Of the little band that came up to public gaze by the magic touch of Mr. Montagu's sympathies

Mr. Sastri is pre-eminently the first. He is the most typical representative of the better mind of India that sings in tune with the grand traditions of British Imperialism in the east. He has a safer and a more sympathetic appreciation of the mission of the Anglo-Saxons than any of his compeers. He has a convinced view as to the place which they are destined to hold in the economy of the universe, certainly of the habitable globe, than perhaps any other subject of His Gracious Majesty. The purity of the metal was first tested in the touchstone of Montagu's political consciousnes, and it has survived the supreme test of time as well. He is the greatest coloured ambassador of the empire to expound to the old world and the new the moral basis of British contact with the diverse native populations that swarm the dark continents. Whether in the United states or Australia, whether in South Africa or Uganda, whether at that pampered vanity, the League of Nations, or the egregious folly, the officialdom of Whitehall, he is the handy soothsayer of the neo-imperialists, the genuine interpreter of innocent flapdoodle. There is no exaggerating the general trend of his imperial service whether in an official or a semi-official capacity. The imperial idea can never fade so long as the mother country can marshal for its success such eminent men as Mr. Sastri. To his tact, patience, cultured indifference and sweet reasonableness imperial problems lend themselves for peaceful settlement. He is a diplomatic Kipling always in reserve for emergencies, whose good offices are indented upon as occasions may arise. His imperial occupation would perforce be gone if Indo-European difficulties suffered eclipse.

That is the greatest grievance that I have against him—if grievance it be--the degradation of the chief servant of India into an ambassador of the empire. There can be no excuse for that transmutation, physiological or human, unless on the principle that he serves India best who serves the empire well. That is acting upon the unhistoric assumption that the imperialistic fire-brand is ever a reasonable human being. There is no reason to apprehend that in his conduct towards international relations he has a higher moral code than the length of his purse or the strength of his armaments. Mankind has been regenerating ever since its advent upon earth and the effort has been a

pretty long one rather. The empire-builder has never been in the van of the regenerated species. The history of British imperialism has as miserable a story to tell as that of any of its predecessors. Mr. Sastri has been lending a useful hand in dissipating the world-wide and to a certain extent the legendary prejudices that cluster round the growth and expansion of England despite the dexterous skill of Seeley's powerful pen. If that were his only mission, it were an unpardonable waste. But he has been playing a more interesting and agreeable role. He has been sent abroad as the imperialists' showman as to what a cultured Indian can be before the astonished vision of the purblind Colonial. He has been trotted as a walking exhibition of the concentrated glory of the spiritual and intellectual essence of the Indies. He has been commissioned to disclose how well-proportioned and combined are the graces among the heathen millions and how well-preserved they continue to be despite the ravages of time and the invasion of foreign hordes. If the pride of race and the vanities of material acquisitions have not been knocked off the upturned whites, it certainly has not been due to the fault of this self-explaining exhibit. It is simply because of the innate vice of the Pharisees that greeted the imperial Messiah. They have been born with an extra dose of original sin which not even his suavity of manners, bland simplicity or cultivated elegance can leave a mark upon.

This is not to say that Mr. Sastri's missionary work for the empire—and that has been his chief work—has so far been a failure. The labours of an apostle cannot be measured in terms of cash on a profit and loss account so as to be checked by an auditor. He can only prepare the ground for the cultivation of proper feelings and a more appropriate understanding between the various members of the body politic. Mr. Sastri has succeeded as far as opportunities were opened out to instil a truer conception of imperial obligations on whomsoever it concerned. His has only been the pioneer work and many more must do their bit before the goods can be delivered. "Hath not a jew eyes? hath not a jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as

a christian is ?" were the eloquent words put into the mouth of Shylock by England's greatest national poet, and similar queries were put to Boer and Britain alike by Mr. Sastri in his intermittent tours round the empire. They still await an answer. Only the domineering note is now pitched in a milder key, the racial arrogance is softened a bit, the contemptuous hatred is drawn in a milder form. The higher humanitarian instinct may not be perceptible in the imperialist's dealings with either the native or the Asiatic peoples; but he has begun to deal where he only dictated. Mr. Sastri has touched the finer chord by his chastened eloquence, animated discourses and refined bearings and has bidden his auditors throw away the worser part of their nature and live the purer with the other half. Only one thing is forgotten. Even where the differences are accounted for by ignorance and not wanton prejudice, the problem is inevitably an economic one based upon self-interest. The fundamental mistake is to ignore the economic foundations of racial antagonism, the keen and acute distress which will necessarily ensue by men habituated to a higher standard of living pitching in competition with equally competent workers trained to a lower standard and the anxiety of the privileged few to preserve for themselves the choicest places on earth which they have been the first to occupy or wrench from incapable hands. Smooth words cannot find their way through the barriers of high economics, the very threat to the survival of the surplus Whites.

And this was the mission which the first founder and life member of the premier political society carved out for himself and his fellow-workers. To raise the people from the slough of Despond, rescue them from the clutches of chronic destitution, build up a compact nation of active men and women, healthy, intelligent, virile and imbued with a feeling of robust optimism—that was what Gokhale meant by spiritualising politics. To that end he started the order of the Servants of India of which he became the first and most illustrious example. He expected every soldier of the ranks to walk in his footsteps and achieve by concerted effort what may not lie within the province of the individual. Mr. Sastri's activities would be more germane within the wide expanse of his native land than

in spectacular voyages abroad. These inflame the imagination and excite the curiosity of the idle, but for tangible results they are not worth the reckoning. They deserve respect who command it. A dying race of destitutes, dull, docile and weak, can only be an object of decisive derision, such as we are. It is in us to make or mar our future. If the nation took to a more practical turn, resolved to set its house in order, there is no visible power on earth to stay its hand. It is the Maya of despair that has spread its pall over our benumbed bodies We have got to be shaken out of the torpor of ages, the self-imposed negation of all worldly activities. We require missionaries by the thousands to preach to the faithless and the perverted the gospel of action, of vigilant commerce with progressive ideals. And for that work there is no banner more worthy of respectful homage than that under which the most illustrious of our sons has gathered, the banner of the Servants of India. Let Mr. Sastri lead his servants on the true path and he will have wrested from the proud imperialist and the invertebrate Jingo that racial self-respect which he is now so chary of acknowledging. It is the road to economic strength that leads to national honor.

Prompt attention to Mofussil orders

For All Kinds Of

A trial order will convince

STATIONERY

&

GENERAL OFFICE REQUISITES

SHORTHAND, TYPEWRITING, BOOK-KEEPING, BANKING AND OTHER COMMERCIAL BOOKS

CYCLOSTYLE MACHINES, STENCIL PAPERS & INKS, TYPEWRITER RIBBONS & CARBON PAPERS

send your orders to

OFFICE EQUIPMENT Co.,

ARMENIAN STREET,

MADRAS

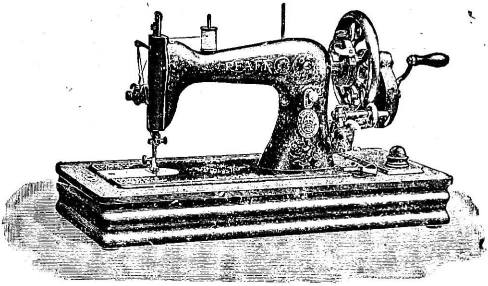
Certificate of Merit Awarded at the All India Exhibition, Madras 1927-1928.

"PFAFF SEWING MACHINES"

(ESTABLISHED 1862.)

SPARE PARTS ALWAYS STOCKED

Both for Cash & on Hire Purchase



Easy running. Noiseless. Sewing Backward & Forward

For Particulars and Agencies Apply to :—

Sole Agents : BELL & CO., LTD., Bombay & Madras

Tel.: "Pfaff" Bombay.
Carnac Road,
BOMBAY 2.

"Sewmachine" Madras,
1/186, Mount Road,
MADRAS.

12 Rubber Stamps for Rs. 1-8

"12 IN ONE"

OFFICE OUTFIT OF STAMPS

Containing :— (12 Useful Stamps for Office use)

Viz : Paid, Registered, Cancelled, Entered, Book-Post, Received, Urgent, Replied, Original, Duplicate (in bold Types) and Copied (in oval shape) and Enclosure (in star shape) given away all in a neat Box for only Rs. 1—8

Postage Free, Packing Free.

THE MADRAS RUBBER STAMP MFG. Co.,

POST BOX NO. 74,

212, Govindappa Naick St., Madras.

(Pens' Name Engraving People.)

GET IN TOUCH WITH US & BE A NEW MAN

" Delay Not One Moment to Avoid Dangers of Shattered Health & Lowered Vitality "

" Siddha Kalpa Makaradhwaja"

The Greatest Nervine Tonic and Best Blood Purifier. A Radical Panacea for All Chronic and Acute Ailments. Has stood the test of Expert Analysts and proved itself to be the Brightest Jewel and Priceless Gem in all Medical Literature as a Vital Elixir of Life. It is a Real Boon to Brain-Workers and is incomparable in rejuvenating your entire system giving you New Strength, New Life, New Joy & Happiness. Recipient of Numerous Gold Medals and 1st Class Certificates of Merit. One Phial of 60 Pills—Rs. 10.

(For Complete Cure).

Build up Nerve, Brain and Body by using our Renowned Ayurveda Ratna Pandit

Dr. N. V. Sriramacharlu's Specifics

"SIDDHA KALPA MAKARADHWAJA"

(REGISTERED)

&

"MAHACHANDANADI TAILAM"

(FOUND BEST BY EVERY TEST)

Prescription of Special Medicines for Chronic and Acute Ailments, A Speciality.

Cure Guaranteed. Specifics Infallible. Effect Permanent

" Mahachandanadi Tailam "

For External Application and Bath. An Excellent Bathing Oil and a most powerful Brain Tonic. Very Highly Efficacious in cases of Loss of Memory, Brainfag, Dimness of Vision, Burning sensation in the eyes, Headache, Giddiness and other maladies affecting the Scalp and Skin. A single trial will surely convince.

One Bottle of 12 oz. for 12 Baths Rs. 5.

For Particulars Apply to

THE MADRAS AYURVEDIC PHARMACY, LTD., MADRAS

P. O. Box No. 151

Catalogues and Terms of Agency on Application.

Manager: V. Raghupathi, B. A., B. L.

Tel: **"Kalpam"**

SOME IMPRESSIONS OF EUROPE

BY B. SHIVA RAO

I GLADLY accept the invitation of the Editor of *The Scholar* to record certain impressions of my last visit to Europe. During a stay of little less than three months, I visited France, Czecho-Slovakia, Austria, Switzerland, England, Wales, Scotland and Holland. My primary work was in connection with the International Labour Conference at Geneva, which I attended as one of the Delegation on behalf of Indian workers. Before going to Geneva, I was requested by the executive of the All India Trade Union Congress to attend a meeting of the General Council of International Federation of Trade Unions in Europe at the picturesque capital of the Czecho-Slovakia Republic, Prague. This territory, which is better known by its older name, Bohemia, was, until the end of the last War, part of the Austrian Empire and has now achieved independence, thanks very largely to President Wilson's work. The grateful little nation has erected a monument in memory of President Wilson and named its principal Railway Station after him. The progress which she has made within these ten years is astonishing. Many industries have sprung up, particularly to cater to the needs of India and other eastern countries. There is a look of prosperity about the country in marked contrast to conditions prevalent in Austria. Indians are warmly welcomed on the Continent of Europe, and I was struck with the keen interest shown by European countries in Indian affairs. Two names are better known in Europe than any other—Gandhi and Rabindranath Tagore. Both in Czecho-Slovakia and in Austria, the palaces of the old Emperors have been converted into public offices. Socialism is making great headway, particularly in these two countries.

It must not be confused with Communism ; in fact, nowhere have I found such keen opposition to the methods and principles of Communism as in the countries of Central and Eastern Europe.

Another point which is noteworthy is the existence of the problem of minorities in Czecho-Slovakia. The population of the Republic is in the neighbourhood of 13 millions, of whom 3 millions are Germans. It is a myth that India alone is faced with this problem; it is just as acute in many of the Western European countries and in the Balkhan States. I mention this to point out that the existence of this problem did not apparently deter the Big Nations which settled the fate of Europe at the end of the last War from granting independence to them.

One other reason which seems to me to be responsible for the great interest displayed in India by European countries is the possibility of extending their markets. The costs of production on the continent are appreciably less than in England, and there are factories in Czecho-Slovakia and Austria which specialise in manufactures designed exclusively for India.

At Geneva, in the International Labour Conference, India made a splendid show this year. Sir Atul Chatterjee, India's High Commissioner, and Mr. N. M. Joshi who led the Indian workers' Delegation have both acquired a high reputation at Geneva. There is a good deal of misunderstanding in India in regard to the work of this Conference entirely because of ignorance of the extent of its influence. Having been in touch with the Indian Trade Union Movement since it was started ten years ago, I am in a position to affirm that a great deal of improvement in the conditions of the Indian workers which has been brought out by legislation, is largely due to the pressure exerted by the International Labour Conference on the Government of India. The Conference this year was fully occupied for over three weeks with the discussion of subjects of world importance I concentrated my attention on the question of forced labour, which prevails in its worst forms in Africa and affects the lives of millions of the African natives. It will come up again for its final discussion next year. The language difficulty at Geneva has been a very serious one. It is, however, being got over by an ingenious device. Every speech is translated, in an undertone as it is being delivered, into English, French, Dutch, Spanish and German, and these translations are transmitted by means of telephones to every delegate present. The experiment is succeeding to a remarkable extent, and enables the Conference to

get through its work with greater promptness than before. The International Labour Conference is, in my opinion, a great world force, whose ultimate effect will be to enlighten the public conscience in each country and so gradually to bring about a new civilisation based on the two principles for which it stands, Justice and Humanity. Only to the extent to which this Conference succeeds, will it be possible for the League of Nations to infuse reality into its work.

In Britain, I was able to do a certain amount of political work by means of lectures, interviews and contributions to the press. To be candid, my audiences were extremely fair and listened with the utmost interest to statements regarding India's position. It cannot be realised in India how much ignorance and misunderstanding prevail in Britain about Indian affairs. The press, with very few exceptions, is in the hands of Conservatives, and will not publish anything in regard to India unless it be to poison further the public mind against Indian aspirations. I have personally not the least doubt that both in the rank and file of the Labour Party and within the Cabinet there is a strong pro-Indian element anxious to solve what Mr. Baldwin correctly described as the most difficult problem before any Government. I am one of those who believe that, in spite of indications which may seem to be unpromising, the Labour Party will do whatever lies in its power to translate its promises to India into action. This, however, does not mean that we must slacken our efforts; we must continue to press our case both on the Government and the public of Britain with all possible vigour. The Government is, after all, dependent upon the extent to which it can command the confidence and the support of the electorates. Placed in a position of a minority in the House of Commons, the Labour Party cannot but look forward to an election which will give it a definite majority. So far as India is concerned, it has to encounter serious opposition on account of the ignorance of the electorates. It is here that a deputation of Indians can achieve a great deal of success. One of the saddest mistakes of the last few years has been our neglect of the many opportunities for propaganda in foreign countries. The world has been brought together within the last ten years in a manner which we have utterly failed to grasp. India is now a world problem.

REALISATION

BY K. T. KRISHNASWAMI IYENGAR, M. A.

From timeless Time, O Lord!
Thou hast danced to the world.
Thou hast been at all times
And among all peoples.

As father and mother, brother and sister,
As beggar and king, lover and lord,
As Buddha and Christ, Krishna and Ram.

Our eyes have seen Thee
In sun and moon, in wind and rain,
In sky and stars, in mount and valley.

Daily we prostrate to Thee on the river,
Daily we salute Thee with the rising sun,
Daily we woo Thee in the moon and the stars,
Daily we worship Thee in the big temple.

Thou dost daily come to us,
In art and song, in work and play,
In friendship and love, in philosophy and science,
In laughter and tears, in birth and death.

Thou art ever old,
Thou art ever new,
Neither in this, nor in that,
Neither this, nor that,
Thou art all in all
Thou art The All.

RADHA IN THE KITCHEN

INDIA'S BIGGEST NATIONAL CONCERN

THE TROPICAL INSURANCE Co., Ltd.,

DELHI

FOUNDED BY THE FOREMOST LEADERS OF THE NATION

DIRECTORS:

PANDIT MOTILAL NEHRU, M. L. A.,
President, Indian National Congress.

DR. M. A. ANSARI, M. D., M. S., (EDN.) M. R. C. S. (ENG.)
L. R. C. P. (LOND.) ETC., ETC.,
Ex-President, Indian National Congress.

SJT. SRINIVAS IYANGAR, M. L. A.,
Ex-President, Indian National Congress.

NAWAB SIR ZULFIKAR ALI KHAN KT., C. I. E., M. L. A.,
RASH BEHARI SEN., DR. A. RAHMAN, M. B. CH. B. (EDN)
and others with India's Great Businessman

LALA SHANKAR LAL, Managing Director.

UNIQUE AND UNPRECEDENTED SUCCESS

Beaten all previous records in Insurance. Never before in the annals of Life Insurance Companies in this country, has any company achieved such a phenomenal success as the **Tropical.**

Low Premiums—Automatic Non-forfeiture & Permanent Disability clauses—Liberal Surrender Value—A variety of the most up-to-date-plans—High Bonus—Bonus for even the first Premium - Insurance of female lives—Payment for suicide and unnatural deaths, are some of the most beneficial features.

To solve the four stubborn problems in your life Viz, (1) Care and education of dependants, (2) Creation of estate when life ends prematurely, (3) The protection of family against the permanent disability of bread-winners, (4) Accumulation and provision for old age,

Apply for a Policy with the Tropical.

Active agents on commission or pay wanted.

Full particulars can be had from

K. P. THOMAS, B. A., B. L.,
Chief Organiser for Travancore, Cochin and Malabar,

Branch: KOTTAYAM KOTTAYAM

ARYA VAIDYA SALA, KOTTAKKAL

1. This is the only institution in Southern India which answers to all requirements of physicians and patients alike.
2. This is the only reliable firm which sells genuine Ayurvedic Medicines prepared according to the ancient Ayurvedic system of Malabar.
3. This is the only Ayurvedic dispensary where patients are treated most carefully at moderate terms.
4. Poor patients are treated gratis from 7 to 9 a. m.
   All the principal medicines are always kept ready in stock and any medicine may be prepared on requisition followed by an advance of the price.
5. Our experience and carefulness in preparing medicines are borne out by the extent of our monthly sales.
6. We are always ready to send medicines by V. P. system to moffusil residents and letters describing their ailments will be kept confidential and be well attended to.

A Few of Our Well Known Medicines

Ksheerabala Oil medicated 101 times per ounce	Rs.	4—0—0
Dhanwantharam Oil. ,,	,	4—0—0
Do. Kashayam per 8 oz. bottle	,	3—8—0
Sukumaram		3—8—0
Vayu Gulika per dozen		0-12—0
Vishoochikari pills per dozen		0-12—0
Saribarasa fluid extract of famous Malabar Sarasa per 4 oz. bottle		1—8—0
Chayvanaprasa Leha per lb		4—0—0
Madanakameswara Leha per lb		10—0—0

A branch of the above Vaidyasala has now been opened at Calicut at Vaidyavilasam on the Kallai Road close to the Calicut Railway Station and a Physician has been appointed to treat cases. The very poor will be given treatment free. **Mr. P. S. Varier** visits the branch on almost all Sundays to see important cases. Hours of consultation from 8 to 11 a. m. and 3 to 6 p. m. and the consultation fee Rs. 2 for each case.

Price list either in English or Malayalam will be sent free.

Apply to:—*THE MANAGER,*

ARYA VAIDYA SALA,

KOTTAKKAL (*S. Malabar.*)

A Survey of Indian Technical Education

BY C. S. SRINIVASACHARIAR, M. A.

THE Calcutta University Commission recommended that a modern university, particularly one situated in a great industrial and com mercial city, should include applied science and technology in its courses. It is one of the duties of a university to train men for responsible positions in scientific industry which will give the educated classes a wider range of well-remunerated occupations. Apart from this value, scientific studies are a corrective to the too exclusively bookish tradition of our schools and colleges and create a beneficial effect on the educational outlook of the whole people. The cost of effective technological equipment and staffing has precluded any large development in this direction in our Universities, and till recently the majority of Indian students who desired higher technological training had to go abroad. Before the introduction of the 'Montford' Reforms the Government of India awarded ten scholarships annually, one for each major province, to enable students to proceed to Great Britain for training in industries; since 1921 these scholarships have been provincialised and increased in number; while the Lytton Committee of 1921 which inquired into the condition of Indian students in England stressed on the difficulties in the way of providing a practical training for them in the United Kingdom and recommended the affording of greater opportunities for such training in India.

According to the last quinquennial report of the Education Commissioner of the Government of India, there were in 1922, 276 technical and industrial schools, of which nearly a hundred were under government or board management, and 77 were for women pupils. Most of these were merely craft schools whose success depended on the extent to which they met a really effective local demand and which proved the truth of the maxim that

" the need for an industrial background in the area served by an industrial school " should be appreciated by all who advocate technical education. In the Punjab where a scheme of primary industrial schools was put into force, many have not proved successful. These schools were intended to give the children of artisans some training in their hereditary occupations, combined with a minimum of general education, in order to provide what may be deemed " a premature apprenticeship." On the other hand middle industrial schools started in the same province have attained to a certain degree of popularity and usefulness, owing to the practical nature of their courses which include popular subjects like carpentry and only very little of literary education. There are several schools of a similar type in Madras, most of which, being aided institutions, give " a reasonably efficient form of trade instruction at an extremely low cost to Government." The Railway Technical School at Lahore and the Perambore Trades School at Madras furnish instances of the value of co-operation between Government and a large works organisation. The Madras Trades School has helped many literate apprentices to take a livelier interest in their work and allied occupations. There is a large technical school at Calcutta, which is expected to become the nucleus of a technological institute ; while the railway workshops at Lilloah and Khargpur and the Kanchrapara workshops of the East Bengal Railway enable educated youths to take a full course of apprenticeship combined with technical instruction of a higher kind. The Central Provinces have three craft schools at Jubbulpore, Chandrametta and Akola respectively which train carpenters, blacksmiths, fitters, turners and other workmen. The R. C. Technical Institute at Ahmedabad teaches spinning, weaving and mechanical engineering ; and it is " an institution of great potential value to the mill industry designed to train youths as foremen and overseers." The Jamshedpur Technical Institute started by the Tata Iron and Steel Company in 1921 trains and supplies skilled Indians for the various departments of the Company. Assam has got a school of handicrafts at Sylhet.

Besides these schools which provide elementary training in a variety of trades and handicrafts there are specialised schools for training in particular occupations. For leather

workers there are two institutions in Madras and Cawnpore; and the latter has got a daughter institution started at Meerut. There is a Government wood-working institute at Bareilly, as well as a carpentry school at Allahabad which includes classes for training teachers and for British troops. The Saunders Weaving Institute in Burma has been successful since its inception nearly 15 years ago, being situated in a locality where hand-loom weaving has been a traditional industry; it has succeeded in popularising the use of the fly-shuttle and in enabling the hand-loom to compete with power-loom products. There are similar government institutes at Serampore and at Bareilly. The Benares Weaving Institute has a technical course extending over three years and follows the syllabus of the London City and Guilds Institute; and it supervises the work of peripatetic weaving schools.

Among higher technical institutions, the most prominent are the Indian Institute of Science at Bangalore, founded by the late Sir J. Tata, the Cawnpore Technological Institute, the Imperial Mining Institute of Dhanabad, and also the Victoria Jubilee Technical Institute of Bombay which is perhaps of a somewhat lower status than the others. The first started work in 1911, and its laboratories provide facilities for work in four main branches of science, namely, general Chemistry, Organic Chemistry, Bio-Chemistry and Electrical Technology; and the departments are very elaborately equipped. The Cawnpore Institute provides training in general Applied Chemistry, in oil extraction and refining, in leather chemistry, in bleaching, dyeing and finishing textiles. The Victoria Institute in Bombay gives courses in mechanical and electrical engineering, textile manufacture, technical chemistry and plumbering and sanitary engineering, and it has extended its scope recently so as to include lead-burning, oxy-acetylene-welding, the expression of oils and fats on a small scale and the testing and analysis of cloths and yarns.

The various schools of Arts maintained by Government at Calcutta, Madras, Bombay, Lucknow and Lahore include drawing and painting, the creation of improved designs and "the encouragement of Indian industrial art and its application under modern economic conditions." The Calcutta school has helped the

creation of a special and reputed school of Indian painting ; that at Lahore is essentially a school of arts and crafts ; the Bombay institution has been endeavouring to improve the art of mural decoration ; in Lahore a class has been opened for architectural draftsmen. The Madras Government has programmed for the starting of a higher institute of art in the coming year.

Degrees in Commerce are now awarded by some universities and diplomas in others. The Madras University has been endeavouring to have its own faculty of commerce fully equipped and efficiently functioning through a degree course. The Bombay Sydenham College of Commerce is the most important of such institutions, "furnishing young men embarking on a business career with a University education of such a kind as will assist them to rise to responsible and important positions and at the same time to promote the study of social conditions by means of specialised courses in economic sciences." Actuarial Science and Railway Transport are the new subjects included in the curricula of the College. The Institutes of Commerce at Madras and elsewhere primarily train men to qualify as auditors, and smaller institutes of commerce at Calicut and Lahore equip students for efficient clerical service under Government, banks and commercial firms. The Accountancy Diploma Board of Bombay, constituted in 1918, awards diplomas to candidates which qualify them to practise as auditors under the Indian Companies Act. These branches of commercial educational organisation are of course supplemented by the inclusion of such technical subjects as book-keeping, stenography etc. in the curricula of the School Leaving Certificate and other Government examinations and by various experiments in vocational education made by Government and private agency.

THE BHAGAVAD GITA or THE LORD'S SONG

(With the Text in Devanagari)

TRANSLATED BY

Dr. ANNIE BESANT, P. T. S. Price As. 4.

Theosophical Publishing House,

ADYAR, MADRAS

THE WORKS
OF

Mr. V. I. MANNADIAR,

ZEMINDAR OF VADASSERI

DRAMA

SYAMANTAKAM PRICE As. 8
GANGA BHISHMAM IN PRESS

THE PLAYS

BOTH FOR THE STAGE & THE HOME
REVEALING
THE VIRGIN CHARM
OF
MALAYALAM DRAMATIC LITERATURE

NO LIBRARY SHOULD BE WITHOUT THESE

FICTION

KAMALAM PRICE Rs. 1—8
KOCHUNNI NAIR'S WILL ... Re. 1—0

(Malayalam Composition Text for S. S. L. C. 1928)

NOVELS

WHICH MOVE OUR HEART & ENRICH OUR MIND
PICTURING
MALAYALAM SOCIETY

EVERY HOME SHOULD POSSESS THESE
ORDER TO

THE MANAGER,

VADASSERI ESTATE,
KANJIKODE,
S MALABAR

SPORTS!! *GAMES!!*

The Continental Trade Agency,

Chickpet, Bangalore City.

Largest Manufacturers of Sports and Games Materials in Southern India.

Awarded a Certificate of Merit and Medal for Excellence by the British Empire Exhibition at Wembly 1924.

Agent for Malabar, Cochin, Travancore & S. Canara,

Sales Depot for the Agency } CALICUT

E. S. UNNI,
Francis Road,
CHALAPPURAM P. O., CALICUT

(Price List on Application)

NOTICE

BEST BANGALORE SOAPNUT POWDER

Soapnut powder of the finest quality can be had from the undermentioned company. The cost of a viss is 0—9—6 and that of a maund is Rs. 4—12—0. An advance of 25% should precede all orders.

RAJALAKSHMI & SONS.,
AMBUR,
(North Arcot Dt.)

K. S KESAVA IYER,

GENERAL MERCHANT AND COMMISSION AGENT,
SULTANPET, PALGHAT

Students' Requisites:—Note Books, Fountain Pens and all Stationery Articles. A large variety. Best and Cheapest.

Office Stationery:—Papers, Letter Papers, Envelopes, Pen, Pencils and Inks, Writing pads and all articles meant for an ideal Office.

Sporting Materials:—Foot ball, Badminton, Hockey, Tennis, Volley ball, Cricket Materials and all Materials for out door games.

Toilet Requisites:—Best and Cheapest. Electric torches of all kinds and Varieties.

AMRITA SARSA

Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores, black pimples on the face, glandular swelling scurvy sores, blood and skin diseases and is a marvellous remedy, for impoverished blood, nervous debility, premature decay or want of strength and energy and the fearful complaints. And one who has used it will not deny the fact that "**Amrita Sarsa**" is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price : 1 phial Re. 1, 3 phials Rs. 2—8, per dozen phials Rs. 9.
Postage As. 7, 13 and Rs. 2—1 respectively.

SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of Cough. Victims of these diseases never get peace of mind in any stage when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our Sasarista and he is sure to feel intense relief. Our Sasarista is the specific for the constitutional cure of Cough and Asthma. We generally advice our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price 8 oz. Phial Rs. 1—8, 3 Phials Rs. 3—12. Postage 0-10-0 and 1-4-0.

SRI GOPAL TAILA

THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

Sri Gopal Taila is the best nervine Tonic. It invigorates the brain, cheers the mind, removes all Seminal Weakness and acts as a sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution.

Price:-Per Phial Re. 1, 3 phials Rs. 2—8. Postage 0—7—0 and 0—13—0.

The Mahat Ayurvedic Pharmacy,

Kaviraj Rajendra Nath Sen Gupta Kabiratna,

144/1, UPPER CHITPUR ROAD, CALCUTTA

SADHANA AUSADHALAYA

DACCA (Bengal)

—ADHYAKHA—

Joges Chandra Ghose, M. A. F. C. S. (London)

Formerly Professor of Chemistry. Bhagalpur College.

Guaranteed absolutely Pure & Genuine Medicine prepared strictly according to the Ayurvedic Sastras.

CATALOGUES ARE SENT FREE ON APPLICATION.

Makaradhwaj (Swarna Sindur)

(Pure and with Gold) *Rs. 4 Per Tola.*

A wonderful specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour and tones up the system.

Saribadi Sarsa.

A wonderful infallible medicine for Syphilis, Mercurial Poisoning. Gonorrhoea Urinary troubles and all sorts of blood impurities. Rs. 3 per seer.

Sukra Sanjiban.

It is a very powerful medicine for sexual debility. Rs. 16 per seer.

Abala Bandhab Jog.

A great remedy for all female diseases as leucorrhoea, white, yellow or dark discharges pain in the waist, back or womb, irregular monthly courses, sterility etc.

16 doses Rs. 2. 50 doses Rs 5.

"HINDI PRACHARAK"

(Anglo-Hindi monthly organ of the Hindi movement)

Among other things

IT TEACHES YOU HINDI

Through a Correspondence Course (English Medium)

Yearly subscription **Rs. 2 only**

Manager, **"HINDI PRACHARAK"**, Triplicane, MADRAS

The Matrimonial Review and Miscellany,

COCHIN

A Monthly specially devoted to the discussion of Matrimonial and other current topics.

Annual Subs. Rs. 2 **Single Copy As. 4**

For advertisement rates etc. apply to

THE MANAGING EDITOR

Eastd. 1909 Tel: GOKUL

T. S. R. & Co.,

Perfumers, KUMBAKONAM

Manufacturers of Sandanadi and Araikeerai Vidhai Thailams, Scented Supari, Chunnam, Tobacco, Sandal powder, Tooth powder, Bathing powder, Dasangam, Aragaja, Scented Sticks, Cocoanut hair oil, Vegetable picklers, all sorts of Syrups etc.

SOLD EVERYWHERE

Please note our Registered Trade Mark.

BANIAN LEAF GOKUL

Apply for Catalogue

Wanted agents everywhere.

BOOKS OF THE HOUR

A New Publication by an Eminent Author! Just Published!!

PALMISTRY AND ALLIED ARTS

Deals exhaustively upon very many points as to how to find out your fate and future through "Palm-study." Should be in the hands of one and all Not a tiny book but a bulky book of 300 pages Price Re. 1—8. Postage extra. All Reynolds' Novels in bold types are available with us.

MARRIED LOVE BY AN M. D.

Be not dread of the old age of ill health. There is a way to overcome them and to enjoy the life to the brain A careful perusal enables you to make the life pleasant, richer, longer, and then you will realise the heavenly bliss of married life and love Price Re. 1—8.

MYSTERIES OF SEXES

This is an abridged edition of a laborious study and also an original translation from Sanskrit works. This has been highly spoken of by the Sages and Maharishis and by the Lord of Kailas himself. Why ? Because it is more valuable than any other sastra in the world. A few more copies only are available. Price Re. 1—4 only.

MANORANJINI PRESS,

2, Ramanujier St., Sowcarpet, Madras.

TEXT-BOOKS

FOR THE S. S. L. C., INTERMEDIATE

AND B. A. CLASSES

IN

English, History & Economics, Mathematics, Physics and Chemistry, Natural Science, Philosophy and General Literature

ALSO

STUDY-HELPS & NOTES

BY EXPERIENCED EDITORS

LIKE

Profs. R. Krishnamurthi, M. A. and P. Mahadevan, M. A., S. Krishna Sastry, M. A., L. T., G. Varadachary, M. A.

Etc. Etc.

ASK FOR PRICE LISTS

ROCHOUSE & SONS,

PUBLISHERS & BOOKSELLERS

Post Box 160, MADRAS

Branch: 583, Pycroft's Road, Triplicane P. O.

MODERN TELUGU POETRY

A SKETCH

BY M. VISVESVAR RAO

AFTER a great gap of two centuries in the history of Telugu Poetry, a revival has now set in with a new consciousness and a new force. The narrow limitations and the frigid conventions of the decadence have been forced through and shattered by a sudden impulse for liberty. For better or for worse, a new spirit has taken possession of the younger worshippers of the muse and strange, foreign influences have begun to do their work in moulding the character of their poetry.

The late G. V. Apparao was the pioneer in this field. Though his own poetical contributions occupy but a small nook in the shelf of modern Telugu Literature, they decidedly showed the path to be followed henceforth. He had the vision and the power to give expression to it. He took his stand in the face of much adverse criticism and fought out his way with a sportsmanly spirit. Though a scholar among scholars, he brought into vogue a new style of expression—the language of common speech. He was a champion of the 'spoken language'; and said that, if literature should serve its end, it should be intelligible to the layman and not to a very few Pundits alone. Thus, he brought the spirit of Democracy right into the heart of his writings. Every youngster in Andhra can quote lines and lines from Apparao's prose-drama "Kanyasulkam". This work proved the triumph of the popular language over the classical. The few poems he composed formed the main source of inspiration for the younger 'enterprisers' in the literary field.

In the wake of Apparao came into the public eye two outstanding luminaries—Rayaprolu Subbarao and Abburi Ramakrishna Rao. They shed clearer light over the new ways of literary work. With their brilliant imagination and highly suggestive and melodious expression they evoked the interest of

all people of good taste. In addition to two volumes of lyrical poems each of these poets tried his hand at the 'verse-tate,' on the model of Keats' '*Isabella*' or '*Eve* of *St. Agnes*.' This new effort was a great success later on to be followed by Duvvuri Rami Reddi and some others. They proved in these pieces that imagination can work with greater intensity and achieve finer touches of feeling within a smaller compass rather than in the long conventional '*Prabundhas*' of old. Subbarao commanded too chaste a style to be found fault with even by the Pundits, though his imagery and sentiments were dubbed as foreign to the settled conventions of Telugu Poetry. He invokes his flower of poesy, singing :

Flower that listeth to the rippling song of the rill
Flower that playeth pranks with thy friends the bees
Flower that bloometh full to the balmy breezes of the field
Flower that shineth in all thy glory of colour
Goest thou not for the worship of the Mother!

As this verse stands in the original, there is not a heavy phrase in any of the lines, but a simple magic of tiny expressive words chosen with a fine sense of beauty.

Ramakrishna Rao is more exuberant in his emotional quality and exhibits potentialities of a greater creative power. He also experimented with some new metrical forms taken most probably from the Bengali. For instance his 'Ode to Mother Earth':

Mother of billowy light!
Mother of splendour and pomp!

Like unto the unfading blossom hiding in the tresses of Sita, the chaste
Day after dayl ever new, doth rise the play of thy dawns

The songs of thy mornings?
Or thy sun-set glories?

Which are the more charming? The fragrance of which melody
The lotus petal of thy heart doth waft into regions of joy?

Mother of billowy light!
Mother of splendour and pomp!

His 'Purvaprema' and 'Mallikamba' possess a chiselled style, originality and sustained imagery and emotion. He is

nearer to Keats in his ornate and exuberant expression and love of nature. There is the warmth of a noble idealism pervading his lyrical pieces. He sings to his "Unattained Beloved":

> No more that carnal lust to press my face against thy sweet face and feel the warmth of a kiss; nor the craving to lay my languid head on thy soothing breast and breathe the sweet perfume of the jasmine garland resting on thy bosom; I simply adore thee, my beloved! as a guide to sublimer pathways of love!

By the time clearer shape was thus given to this new movement by the genius of these three first poets, there grew up a body of zealous workers in the various branches of our literature. The 'Sahiti Samiti' an organised and influential Association of literary persons, came into existence. Sri Sivasankara Sastri the founder and president of the Association gathered round him a set of intelligent young writers and started a journal 'Sahiti' to function as their monthly organ of self-expression. Most of the prominent and promising writers of today are, or once were, members of 'Sahiti Samiti'. Though this organisation is already half disbanded and some of the authors connected with it are now working by their own initiative outside its fold, the '*Samiti*' atmosphere still holds a great influence upon the rising generation.

The most brilliant and widely known among the 'Sahiti' poets is Sri Krishna Sastri, the author of "Krishna Pakshamu" and "Pravasamu-Urvasi." His work is unique by the new elements it brings into play in our literary purview. Krishna Sastri is preeminently subjective in temperament. His world of poetic experience is centred within his own self—his own peculiar emotional life. In lyrical tenderness and subtle imagination, he is akin to Shelley or Byron. His feelings and sentiments are uncommon and abnormal—sometimes verging on morbidity. But for his poetic sincerity and tinges of idealism, it should have degenerated into a sort of monomaniacal melancholy. There is a running shade of disappointment, of sorrow, of something lost in life, an effeminate and perpetual shedding of tears for an unfruitioned life. Dealing with a contemporary, we may not enter into any effort to co-ordinate or interpret this inexplicable weakness in his temperament with a background of the poet's life.

In the earlier enthusiasm of his budding life, Krishna Sastri sang in a quite promising vein of optimism and conscious power :

> I sport on the wings of a bird,
> I twinkle as a gem in the stars, and
> I vanish in the sweetness of mine own song !
> What do I care if the world will laugh at me !
> What do I fear in the pursuit of mine own desire !

But presently his proud song of freedom bends under the stress of some woeful experience in life, and his doubt and sorrow begin :

> My life looks a puzzle to myself,
> With sparkling moonlight and with densest gloom.
> In pure enchanting melody I catch
> Heart rending dreadful wails of grief.

The gloom spreads quickly and envelopes his whole life and love. He sings of a beautiful rose plant he reared in his garden ; it bore the flower of love and he cherished it as his blossomed ideal, lavished all the love of his heart on it ; but a cruel scorching ray of the sun crept into his garden ; and the tender blossom drooped away and died—a kokil wailed a passionate dirge, a passing breeze of the south sighed sadly for him !—Delicate touches, fine imagery, sincere feeling ; but withal the tragic langour, the unfortunate and mysterious grief prove the weakness of his temperament. All on a sudden he takes a demoniac stand in the heart of icy darkness and says:

> Let no one pity me ,—
> I am the sole monarch of the world of darkness , of enternal dread sorrow.

Even in his later work 'Pravasamu' the same strain continues in an elaborate story of pathos, of moodiness, of a perverse obstinacy to stick to his gloomy obsessions. He sees his 'beloved in the starry depths of a dark night and those dazzling jasmines in her tresses provoke a passionate fright in him ; and his love turns out to be the consuming curse of his life.' Elsewhere he muses about himself as 'an exile floating in the void like a lone sigh, a mute tear drop, a haunting desire.' He even 'dwindles into a fainting shade of gloom,' dying, dead ! The world has failed him, 'the arm that he stretched for pity

NEW PUBLICATIONS OF GANESH

SHAKTI & SHAKTA

ESSAYS AND ADDRESSES ON THE SHAKTATANTRA SHASTRA

By Sir John Woodroffe.

Over 680 pages—Royal 8 vo. Size—Price Rs. 12

The Shakta Tantra Shastra claims to give both enjoyment (Bhukti) in the world and Liberation (Mukti) from all worlds and bases the claim on a profoundly true principle. There is not in this book the chill air that enfolds the wise. Twelve chapters are Introductory, eight deal with doctrine, eight with the ritual and one with Yoga, one with the future of life of the doctrine and the last is a resume of conclusions.

THE PRACTICE OF YOGA

By Swami Sivananda.

Over 240 pages—D/8. vo. Size—Price Rs. 2.

The chapters deal with:—

Fruits of Yoga, Purification-Kriya Yoga,
Mind, Auxiliaries in Meditation, Meditation-proper
Practical Findings in Meditation, Yoga Stories,
Yoga-Addenda, with Introduction and Guru Stotra

MAHAMAYA : CHITSHAKTI

THE POWER AS WORLD—WORLD AS CONSCIOUSNESS

Sir John Woodroffe & Prof. P. N. Mukhyopadhyaya.

Over 230 pages Royal 8 vo. size Price Rs. 5.

"Matter is dematerialised" chit is the fundamental reality. Chit is Being, is Bliss; is both Being and Becoming; is both mind and matter. There is an incessant rhythm of veiling & Revealing of this chit. "The object of religious striving and its practical method is to raise the undesirable veil." All is joy to the man who has raised the veil. "Even in a sea of troubles one can feel the ground of joy." The whole book is a profound and sustained and scientific genetic study of the universe.

AN ENGLISHMAN DEFENDS MOTHER INDIA

(A CONSTRUCTIVE REPLY TO MISS MAYO)

By Prof. Ernest Wood.

Illustrated profusely with original illustrations.

Over 500 pages D/8 vo. size—Price Rs. 3.

A book written with rare literary charm so that there is never a dull page. It is a gripping book for the reader is conscious that every word is born out of the first-hand experience of the author. It is a useful book, for its account of Indian life is classified into twenty-five chapters, each dealing with one feature of that life.

Please apply for a list of other interesting Publications.

GANESH & Co., Publishers, MADRAS. E.

Essays on the Gita!

THE MASTERLY EXPOSITION OF

The Bhagabad Gita

By Sri Aurobindo Ghose

Highly appreciated and praised at Home and Abroad

* * * It is supremely characteristic, as it does not carry the impress of a metaphysical dissertation—although in matter it clothes throughout a profound philosophy; it is throbbing with the luminous life of a prophet's message, it is instinct with something of the Gita's own Mantra-**Shakti**.

Complete { Price—First Series **Rs. 5**
Second Series **Rs. 7/8**

OTHER WORKS OF

Sri Aurobindo

	Rs.A.P.
Yogic Sadhan	0-10-0
Isha Upanishad	1-8-0
Ideal and Progress	1-0-0
Superman	0-6-0
Thoughts and Glimpses	0-6-0
Evolution	0-8-0
A System of National Education	1-0-0
War and Self-determination	2-8-0
Songs to Myrtilla	1-4-0
Baji Prabhou	0-10-0

The Coming Race

BY NOLINI KANTO GUPTO

The world is in the throes of a new creation, and the signs are unmistakable as to the advent of a superior race of Humanity—The **Coming Race** of supermen.

Price Re. 1/4

Twelve years of Prison Life

BY ULLASKAR DUTT

Full of experiences which seldom happen in ordinary lives. The miseries suffered, the pangs endured by the prison, surpass all our imagination. The spiritual experiences in the Jail life again are extra-ordinary.

Price Rs. 2/4

POLITICAL PHILOSOPHY OF

RABINDRANATH

— A Pioneer work, rich in materials, varied in interest —

BY SOCHIN SEN, M. A., B. L.

With a preface by

P. CHOUDHURY, M. A. (CANTAB), BAR-AT-LAW

Price Rs. 2-8-0

Arya Publishing House,

COLLEGE STREET MARKET,

CALCUTTA

withered in a desert of hard-hearted callousness.' That is Krishna Sastri's strain of feelings, consistent and sincere in that predominating pathos.

But there is a fresher light, a sparkle of hope in his latest work, 'Urvasi'. Urvasi is the symbolical pseudonym of his 'beloved'. He sings in a stronger strain of love to this his new vision. There is a rising power and a turn of warmer feelings in these 'Urvasi poems' of Krishna Sastri.

Another denizen of this dawning twilight of the Revival is Visvanatha Satyanarayana. The character of his poetry is thoroughly individualistic. What immediately strikes one is the queerness of his style and the abrupt gush of emotional ecstacy in his lyrical pieces. Unlike the rest of his contemporaries, he does not confine himself to the one popular form of the 'Subjective Lyric poem' alone, but finds sources of inspiration even elsewhere—in the ancient glories of his land, in local traditions of mediaeval pomp and valour, in the annals of Reddi heroes and Velama warriors. Two of his published volumes are 'Andhra Paurushamu' and 'Andhra Prasasti.' He is a patriot who laves in the waters of his country's glory; at the same time, an intensely emotional soul who finds his self-expression in lyrical fervour as well. Standing on the consecrated ground of 'Vegi Kshetra,' he exclaims, at one moment, in patriotic ecstacy.

> What grey tradition is infused in this consecrated atmosphere that permeates my being on this holy spot !

At another time he is lost in an aesthetic elation at the sight of varied coloured flowers blooming at his feet and sings of 'the Mandara flower, to her loveliness of splendid purple, pressing ardently her youthful bridegroom the bee.' Still there are other moments of subjective study when he indulges in self analysis:

> Stirring the very depths of my heart, descend upon me, Lust and passionate Jealousy, with all their vicious pranks.

An exposition of the nature of the poetical work of these four poets who come after the 'Herald of the Dawn' Apparao should be sufficient to give us an idea of the characteristics, the

possibilites and promise of the growing literary life in Andhra. These four poets are contemporaries at this present moment. For some reason or other, after a brief output of published literary work, Subba Rao and Ramakrishna Rao have, for the last some years, sunk into a stupor of silence. We do not see nowadays any of their work appear in the current journals or recent publications, though it might possibly be expected that they may once again stir out of their retreats at any moment, giving a pleasant surprise to the public with some solid achievements worked out behind their veil of silence. Krishna Sastri and Visvanatha are the two active, influential personalities in the Sphere of Modern Telugu Poetry. Each of them has inevitably given rise to an army of imitative youngsters behind them, mimicking their exact idiosyncracies of expression as well as their individual moods and sentiments. It is really curious and interesting to see a mob of young amateurs trying their hand at playing the plaintive tune of a Krishna Sastri or concocting mystifying phraseology to attain the queer originality of a Visvanatha! This is but as natural, at this period of literary awakening, as the little flaplings twittering and chirping around their mother birds at the early dawn before the day grows, and with it, the pinions of the little birds. There is no fear of any retraction or stand still at this stage when once the passive life of a people has been provoked into activity, and the people are committed to advancement. There is enough of variety in the character of this first crop of our 'renaissance poetry'; and that is a sure indication of the width and universality of the genius of this new life. The poets to rise will surely aspire after the expression of a fuller life than their predecessors, will tackle many other forms of literature with success in emulation of their fast developing sister vernaculars in other provinces. Thus after a study of the first fruits of the Revival of Telugu literature, one cannot but notice with satisfaction new and necessary elements being assimilated into the native genius, new ideals and new art-forms coming into vogue, and above all, feel the assurances of a richer promise in the near future.

ARE YOU SUFFERING FROM

BLEEDING PILES!

Do not waste away your blood
due to this dreadful disease

HAVE YOU TRIED

STHAMBHAKA

(Stops the flow of blood immediately)

IT'S A

PRABHURAM ANANT PHARMACY

PREPARATION

Highly Curative. Several Successes

STHAMBHAKA

is an Ayurvedic liquid preparation, prepared by
PRABHURAM ANANT PHARMACY
after several experiments. It is supplied in One Ounce phials, divided into eight parts, to be taken internally.

BLEEDING IS COMPLETELY STOPPED

BY TAKING

THREE PARTS ONLY

Price Re. 1.

Write to

Prabhuram Anant Pharmacy,

Vaidya Bhavan, Bhuleshwer, Bombay.

Agents wanted in Madras Presidency. Apply for terms.

EVERY POOR MAN'S FAMILY UP-LIFTED

BY

THE MUTUAL BENEFIT CORPORATION Ltd.,
TRICHUR

THE BEST HOUSE FOR THE POOR

MONTHLY PREMIUM **ONE RUPEE** ONLY

Dividends paid while alive

AND

Death-benefit up to Rs. 500 on death.

KUNHAPPU BROS.,
MANAGING AGENTS

V. K. HARI HARA IYER, B. A.,
GENERAL SECRETARY

For particulars apply for a copy of the prospectus.

Telephone No. 3352 Telegrams : **Family**

P. SIMON & Co.

Established 1917

Direct Importers of:

Automobile Accessories,

Wholesale and Retail Dealers and Automobile Engineers,

Manufacturers, Representatives and Agents.

Dealers in:

Stationery and Fancy Goods, Electrieal Novelties,

Gastine Pills and Johnson's Inks.

Show Rooms and Offices:
23 & 24., Errabalu Chetty St.,
G. T , Madras.

Workshop :
Singanna Naicken St.,
G. T., Madras.

WANTED—A SANITARY CONSCIENCE

BY K. R. R. SASTRY, M. A., B. L.

(*All Rights Reserved*)

IN his stimulating address to the Madras Rotary club, Mr. Conran Smith, I. C. S., the energetic commissioner of the Madras Corporation made an effective plea for a *Sanitary Conscience* among the public of Madras. However much the budget under the heading of drainage could mount up, all efforts of local bodies could be set at naught by the unhygienic habits of the people. Far from charging generally the residents of any locality, the pernicious habit of defiling lanes and throwing rubbish heap anywhere has not a little to do with the acumulation of dirt and the spread of preventible diseases. A typical illustration of insanitary house construction taken from an intensive study of the corporate community of Madura Saurashtras will, it is hoped, drive home this vital blemish in house-construction.

The clumsy plan of many poor and middle-class houses among the Sourashtras—otherwise an industrious community with none unemployed among them—contributes not a little towards the bad sanitation of their lodgings. In a typical rented dwelling of Saurashtra weavers, there is no terrace in all the five tiled ones. The callous neglect of the privy is a crying evil. A square open privy 6 feet by 6 feet is considered sufficient for five families. The bed-room is also the room where the handloom work is proceeded with. The second room is the kitchen, dining and store-room all in one.

Situated in a lane where it is difficult for a visitor to stay for a few minutes owing to the stink of the gutters, a narrow open path leads to an open yard 6 feet by 12 feet. One next enters a roofed veranda of the weaver's dwelling 4 feet by 12 feet in one portion of which a screen indicates that there is the kitchen. No ventilator is provided for the kitchen and it is 4 feet

by 3 feet. The main room is a roofed apartment where one visitor is not able to stand aright owing to the looms that are spread in working order. It is also the bed room and the store-room. There is no latrine. The total strength of this weaver's family is five including three boys, two of whom are of school-going age.

Taking a rich Sourashtra's house, one enters abruptly into the office-room where clerks are working on their desks. There is next a proportionately big central hall which is rarely used except during marriages or deaths when it serves as a dining hall. On both sides of this hall, provision is made for four bed rooms. The kitchen is also a store room and a dining room during ordinary days. It is very narrow. The most abominable portion is the apology for a privy into which a bulky brother of humanity cannot enter. The big hall upstairs is vacant through-out the year. On enquiry, it transpires that it is rarely used for even sleeping purposes owing to the quaint superstition that devils haunt these halls o'nights. There are usually no bath-rooms as such. If one wants the plan of a costly house with no convenience whatever, this plan would best supply such an unwholesome need!

A close survey of these typical house-plans is sufficient to impress on the observer that the plan of the houses of the poor is through necessity highly insanitary and imperfect for human needs; while in the case of the rich the only point kept in view is the vicinity of the office-room. The functions of a kitchen, store-room, dwelling-hall, sleeping apartment and latrine have yet to be understood aright by many a resident of South India.

When severe strictures are made herein against insanitary, house plan and certain dirty habits, it is not for one moment suggested that our local board administration has done what all it can. Petty, personal squabbles often cloud the clear duty of city-fathers and the unhappy result is heavy child-mortality, virulent small-pox, and devastating cholera. A close co-operation of *honest local boards* and *an ever-vigilant civic population* can alone make life tolerable in towns and rural areas.

D. KUPP'S
RESTAURANT,
PALGHAT

NEW GRAND ARRANGEMENT

SITUATION:— ***Adjacent to Ry. Station,***
Opposite to Parry & Co.

Building: **Spacious and Convenient.**

ALL CONVENIENCE FOR LODGING EVEN FOR FAMILY

SANITARY CONDITIONS EXCELLENT.

ALL ARRANGEMENTS FOR VISITORS, AGENTS, MERCHANTS OF ALL ORDERS ETC., WITH COMPLETE REQUISITES.

CATERERS FOR SOCIALS

CHARGES MODERATE

AND

Meals Served in Time for Madras and Mangalore Mails.

For particulars apply to:

D. KUPPUSWAMI IYER,

PROPRIETOR.

S. G. PAL'S ANTI-MALARIAL OIL

STOCKED HERE.

INSURANCE
AND
CO-OPERATION

In every industry co-operation plays a prominent part. Indeed this has been made a speciality by groups of big business. The result is reflected in increased prosperity not only for the particular business concerned, but such prosperity is shared by other businesses as well, e. g, Insurance. Without insurance, no industry can be safe, no enterprise can be worth while and no progress can be possible. Insurance and industry go hand in hand. Each cannot afford to forsake the other.

INDIAN industries should co-operate with Indian insurance companies and they claim that co-operation as their birthright.

THE NEW INDIA ASSURANCE CO., LTD.,
THE JUPITER GENERAL INSURANCE CO., LTD.,
THE VULCAN INSURANCE CO., LTD.,
THE BRITISH INDIA GENERAL INSCE CO., LTD.,
THE UNIVERSAL FIRE INSURANCE CO., LTD.,
THE INDIAN MERCANTILE INSCE. CO., LTD.,
THE CRESCENT INSURANCE CO., LTD.,

THEIR OFFICES ARE IN FORT, BOMBAY

THE MESSAGE OF KRISHNAMURTI

BY PROF. DIWAN CHAND SHARMA, M. A.

I DO not believe in the so-called messiahs, and yet the message of Krishnamurti attracts me. People say he is a person of rare charm and his words have a wonderful appeal; but though I have never seen or heard him, yet I have derived no small amount of comfort from his writings. Many people aver that he is a much-boosted person who possesses no greater spiritual powers than an average undergraduate, but this does not concern me. I do not care much for what Krishnamurti is or for what he is said to be by others. What I have faith in is what he writes in his books or says in his speeches. These are things of great beauty and power. They cleanse the spirit of man as the waters of the holiest river. They are also as invigorating as breezes that sweep through forests full of pine-trees. India, and especially young India, needs a message of this kind.

What is his message, then ?

In the first place, Krishnamurti asks us to be ourselves. So far we have been faint echoes of other people and have timidly obeyed what they have said, but now the time has come when we should assert ourselves and emphasise our own individuality. Many of us have been, up to this time, hereditary bondsmen to priests, castes, customs and conventions, but now we should file off these fetters. It is not for us to take things for granted, to pay homage to what is sanctioned by usage, approved by elders and laid down by law-givers, but we should examine everything carefully, and hold fast only to that which is true. In this way, Krishnamurti preaches revolt against authority which is responsible for dwarfing our personalities. In this, as in other things, he voices the discontent that is surging in the minds of all right-thinking people at the present time.

Again, he asks us to aspire high. According to him a life of aspirations is a joy for ever. In one of his poems, Tennyson

asks a girl, who wishes to live on the mountain heights away from the hum of human beings, to come down and live in the valley. In the valley she will have wholesome contact with men, will hear the laughter of children and will see the cheerful homes of people; and these will be an antidote to her exclusiveness. Krishnamurti says just the reverse. He thinks we live too much in the valley and are too busy in our twopenny concerns and carpet interests. The result is that after a time we become stale, jaded and weary, and lose all our buoyancy and freshness. He, therefore, asks us to live on the heights. This is to say that we should be like Browning's grammarian who was not meant for low level plains, but who could only breathe the serene and pure air of hill-tops. All this is very ennobling. It is, indeed, refreshing to hear a message of this kind which takes our minds away from what is sordid and worldly, material and trivial, and fixes our attention on something that elevates. It is true all of us may not be able to live on the heights habitually and for all time to come, but even a short sojourn there is full of incalculable good.

Another thing which he is never tired of telling us is the need of cherishing noble ideals and dedicating ourselves to some noble cause. Everyone should have a shrine of his own, in which should rest the image of his devotion. To say this is not to encourage idolatry. It only means that there should be something which should call forth our highest devotion, noblest faith, and greatest self-sacrifice. When we contemplate our ideal, we should be able to forget all that degrades or debases us. This ideal, in other words, should lift us above the plane on which we live most often. It should thus enable us to feel powerfully, to think large thoughts, to entertain great hopes and to make great plans. We should always be able to derive inspiration from it, and it should be the anchor of our souls. It does not matter, however, what this ideal is. Some people wish to give themselves away in service; some like to distinguish themselves by some act of heroism or generosity; but whatever it is, it should fill us with love of ceaseless endeavour.

There is still one thing more which we need these days, and that is enthusiasm. If we take an ordinary man, we find how

dull his life is. All his days are guided by routine, and all his conduct is ruled by fear. He manages to live from day to day, but there is nothing that enlists even his interest, not to speak of enthusiasm. He is, in fact, like that labourer who was breaking stones on the road ; and when asked what he was doing pulled up a long and solemn face and said, "Hewing chunks of stone!" As that labourer found his work to be very irksome, so we find our jobs to be highly disgusting. Their tedium and monotony trouble us a good deal, and we do them, goaded by necessity and fear, and not impelled by any joy. Krishnamurti, therefore, asks us to cultivate some kind of an enthusiasm. This will necessarily vitalise every action of ours, and will enable us to act with greater earnestness and promptitude. We shall then cease to be people who are slave-driven, but will become like those to whom their work is a great pleasure.

These are some of the leading ideas of Krishnamurti, ideas which possess a tonic quality indeed.

CYCLE, SAKUNTALA
& DIAMOND LIGHT SOAP

These soaps are made in India with Indian labour and Indian capital, for Indians. These are manufactured from vegetable products in India. These contain no animal fat. These soaps cleanse all kinds of clothes, cotton, silk and woollen. Besides cleaning the dirts they produce a pleasant odour.

TRADE MARKS ARE REGISTERED

AVAILABLE FROM ALL DEALERS IN EVERY TOWN

There are other kinds of soaps available.

Manufactured by

D. R. SHAH, Soap Factory,

NO. 7, GANGU RAMAN STREET,

P. T., MADRAS

THE HERITAGE OF DRAVIDIAN

BY L. V. RAMASWAMI AIYAR, M. A., B. L.

A DISGUISED sneer inhered in the term "*barbaroi*" which in the language of the ancient Greeks collectively described all aliens; the connotation of disdain stuck to the term so well that it has become the dominant meaning-note in the modern usage of the word. Not a little of racial superciliousness coloured the attitude of ancient Romans towards other peoples. Immoderate racial self-consciousness it was that, more than two decades ago, made Russia so disastrously measure her might with that of the people of the Land of the Rising Sun. And within recent years we have seen with what colossal miscalculation some people put forward the extravagant claim that the Teutons form the fine flower of the Nordic race, which alone could produce what was and is considered to be the summation of all that is of the best in modern civilisation : the superman or *Uebermensch*.

Very much the same *hauteur* should have marked the attitude of the Aryans towards the non-Aryan races of India, when the light-complexioned, sturdy adventurers from Central Asia swept down the plains of Hindustan, with their pantheon of multitudinous gods and goddesses, their system of sacrificial offerings and Nature-adoration, their Soma-liquor and Ya'ga-immolations. Nothing contributes more to self-complacent racial pride than the consciousness of abundant physical prowess; and with this the stalwart adventurers from the North-West were endowed in an overflowing measure. When race after race in India succumbed to their all-conquering might, how indeed could they help feeling that these weaker races were barbarians wallowing in the mire of ignorance? To them as to the Carlyleans and the Nietscheans of a later time, superior physical Might was convertible not only with Right but with a superior racial culture. The non-Aryan *Dasyus* deserved, therefore, in their estimation nothing but contempt; and what culture and civilisation they may have had was either ignored or spurned.

The Zenith Life Assurance Co., Ltd.,

Head Office: BOMBAY

1928 Results

New Sums Assured	Rs. 25,46,500	Life Assurance Funds	Rs. 4,38,615
(increase over 1927)	Rs. 8,66,000	(increase over 1927)	Rs. 75,594
Income	Rs. 3,12,180	Investments	Rs. 4,80,983
(increase over 1927)	Rs. 86,025	(increase over 1927)	Rs. 86,019
Assets	Rs. 5,66,091	Claims	Rs. 42,735
(increase over 1927)	Rs. 91,590	(increase over 1927)	Rs. 4,596 only

though over 25 lacs new business completed in the year.

Rs. 1,000 for Rs. 54—8—0

Mr. Chillappa Durdundappa Chillasetti, aged 28 years, Clerk, Bagalkot, Bijapur Dt., applied to us for a Policy of assurance through our Bellary Agent on the 25th November 1927. Mr. Chillasetti was examined by Dr. S B. Jathar, M. B. B. S., of Bagalkot, on 26-11-1927 and passed as a First Class Life. His life was accepted by the Directors and he having paid the first yearly premium of Rs. 54—8—0 for a Policy of Rs 1,000 under 20 years endowment plan, a Policy was issued to him on 1—12—1927. Mr. Chillasetti died on 27th May 1928, that is within six months from the date of issue of the Policy The death was reported to us by his brothers who were members of a Joint Family. Claim forms were sent to the brothers without delay but they were received back completed only on the 19th Febuary 1929 The Policy was returned to us duly discharged by the claimants on the 29th April 1929. A Cheque for Rs. 1,000 on the National Bank of India Ltd., Bombay, was issued to the claimants in the first week of May 1929 Who had thought that this young man of 28 years who was passed as a First Class Life in November 1927 would die within a period of six months?

Rs. 1,050 for Rs. 84—5—0

From

Mrs. Grandhi Venkataramanamma,
Widow of Late Grandhi Seetharmiah.
c/o Mr. Levadala Venkatadri, Kurnool.

To

The Zenith Life Assurance Co., Ltd.,
(Bombay) Chief Agency Office, Kurnool.

Dear Mr. S. V. Chetty Garu—I have received to-day with many thanks the sum of Rs. 1,050 being death claim on Policy No. 4535 held by my deceased husband in your Company When you so kindly advised my husband to insure his life in your good Company little did he think that his end was so near. Otherwise he would have insured not for Rs. 1000 but for Rs. 10 000. He paid Rs 8 —5—0 premium for one year. You have now paid me Rs. 1,050. Rs. 1 000 being sum assured and *Rs 50 being Guaranteed profits for one year*. I had not known and if I had, I did not believe that Life Insurance was so good and useful. I thank you and your Company from the bottom of my heart for the prompt and sympathetic manner in which you have settled my claim.

Yours truly.

Kurnool, 17-7-1929. (Sd.) Grandhi Venkataramanamma

The moral is plain. Insure your life with us to-day and provide for your family and children against your early unexpected death. Prospectus, forms and financial statements on application to:

THE ZENITH LIFE ASSURANCE Co., Ltd.,

121, ARMENIAN STREET, MADRAS

10-ம் பதிப்பு! வெளிவந்து விட்டது. 10-ம் பதிப்பு!

60-நாளில் உபாத்தியாயர் உதவி இல்லாமல் தமிழைக்கொண்டு இங்கிலீஷ் சுலபமாய் கற்றுக்கொள்ளலாம். தமிழ்நாட்டில் சுமார் 2,50,000 (இரண்டுலக்ஷத்து ஐம்பதினாயிரம்) ஜனங்களுக்குச் சுலபமாய் இங்கிலீஷ் கற்றுக்கொடுத்ததும், முதன்முதல் வெளிவந்ததும், நிகரற்றதும், நற்கியாதியும் ஏராளமான நற்சாக்ஷிப் பத்திரங்களும் பெற்றதும், சென்னை சட்டசபை வித்தியா இலாகா மந்திரி அவர்களால் நன்கு மதிக்கப்பட்டு அவரிடமிருந்து உயர்ந்த நற்சாட்சிப் பத்திரங்கள் வாங்கப்பட்டதுமான,

ஆங்கில ஆசான்

இது பள்ளிக்கூடச் சிறுவர்களுக்கும், வியாபாரிகளுக்கும், மாதர்களுக்கும், இங்கிலீஷ் தெரியாத பலருக்கும் முக்கியமாய் பயன்படக்கூடிய விதமாய் எளிய நடையில் தயாரிக்கப்பட்டிருக்கிறது. எங்கள் ரிஜிஸ்டர்ட் லேடி டிரேட் மார்க்கைப்பார்து வாங்குங்கள். மோசம் போகாதீர்கள் உண்மையான ஆங்கில ஆசான் இதுவே. கவனித்து வாங்குங்கள்.

800 பக்கம் முழு காலிகோ பயிண்டு விலை ரூபா 2.

தி. இராஜகோபால் முதலியார்,

"அமிர்தகுணபோதினி ஆபீஸ்"

302, தங்கசாலை வீதி, சென்னை.

தமிழ்நாடெங்கணும் புகழ்வாய்ந்த எங்கள் நிகரிலாத ஆங்கில மாதசஞ்சிகைகளையொப்ப நவீன நாகரீக உருவுடன்

அமிர்த குணபோதினி

என்னும் புதிய பெயர் தாங்கிப் புதுவிதமாக

4-வது ஆண்டு] வெளிவருகின்றது. [4-வது ஆண்டு

பிரபல ஆசிரியர் ஸ்ரீமான் S. G. இராமாநுஜலுநாயுடு அவர்களால் இப்பத்திரிகை எழுதப்பட்டு வருகிறது.

அநுபவ ஞான போதனையில் இதுபோன்ற முதன்மையான மாதசஞ்சிகை வேறில்லை. கௌரவமான விகடம் இப்பத்திரிகை யொன்றில்தான் காணலாம். இதுவே விவேகசாரம், இதுவே ஜக வினோதினி, இதுவே விசித்திர விலாஸம், இதுவே விகடப்பொக்கிஷம், இதுவே அநுபவஞான வாரிதி, இதுவே அற்புத ஞானபோதகம், இதுவே ஆச்சரிய சிந்தாமணி, இதுவே ஆனந்த தீபம் என்று எண்ணலாம். பதினாயிரம் சந்தாதாரர்களை உடையது. இன்னும் பல்லாயிரம்சந்தாதாரர்கள் தேவை பார்க்க அழகாய், படிக்க இனிமையாய், நினைக்க மனோகரமாயிருப்பது எது? எங்கள் "அமிர்தகுண போதினி"யே. 56 பக்கங்களுடனும் ஒரே ரூபாயைச் சந்தாவாகக் கொண்டுள்ள உயரிய மாதப் பத்திரிகை தமிழ் நாட்டில் இது ஒன்றேதான். இதற்கு சமமான தமிழ் மாதப் பத்திரிகை எதுவுமே கிடையாது. இது யாவரும் அறிந்த விஷயமே. வருட சந்தா ரூபாய் ஒன்றே. வெளிநாடு ரூ. 1-4-0. மாதிரி காப்பி இனாம்.

And when the Aryan languages and culture became permanently established in India by virtue primarily of the superior physical prowess of the invaders and secondarily of certain of their undoubtedly great intellectual qualities,—when the Aryans had absorbed the non-Aryans of the North of India racially, and those of the South of India culturally, the old tradition of Aryans being 'Heavened Messengers' became popular among the conquered and the conquerors alike.

Thus it came about that the Pandits of our land and the Indologist *Fachgelehrten* of the last century in Europe accepted the tradition without demur, some consciously and others subconsciously equated *Aryan* to the light of culture and non-Aryan Dravidian to benighted ignorance. Nay more, in certain intellectual circles in India where sentiment often subordinated scientific enquiry and methodology, the belief gained ground that Sanskrit was the mother of all languages including the Dravidian speeches. The veneration with which all alike, scholars and laymen, looked up to Sanskrit for their satisfaction particularly of life's religious needs, only tended to sanction many an unscientific postulate about Aryan and Dravidian.

All this sentimental fiction, despite its semi-spiritual sanctity, is being dissolved today in the acid waters of modern scientific research, which relentlessly sweep round and eat into the insubstantial structures raised by men's ignorance or unreason. The researches carried on by scholars today in the various fields of Archaeology, History, Sociology and Linguistics are slowly but surely demolishing the barriers that for so long have shut out from our view the genuine condition of the culture and religions of the pre-Aryan races of India.

The old tradition of Aryan superiority has been responsible for the underrating of the contribution of the genius of native Dravidian to the great literary efflorescence of South India in the Sangam periods. It has become almost an obsession with some scholars to ascribe every element of excellence in the works of these periods to the influence of Indo-Aryan. Sanskrit literature and the Jaina and the Buddhistic philosophies may have accelerated the flowering of the genius of the Tamil people; but how

indeed, except if social relationships and religious ideas among the Tamils has been advanced, could we have had all those pictures of piety, sweetness, bravery, marital devotion, filial duty and social sense that remains so conspicuously emblazoned in the most ancient of extant Tamil classics ? Even granting that the influence exercised by Sanskrit was nothing less than phenomenal, how are we justified in thinking that a barren, unproductive soil could have germinated these Sanskrit seeds ?

Unfortunately the earliest extant Tamil works date back only to a comparatively recent period and the testimony of these works is by itself much too insufficient and indirect to allow us to have an adequate idea of pre-Aryan Dravidian culture. Evidence of a more direct and positive character is supplied today by the researches in the fields of Archaeology, Religion and Linguistics. The whole has not been unravelled yet but the glimpses that we already have would be enough to remove some of our fond sentimental illusions about the relative greatness of Aryan and Dravidian.

Whether the Dravidian peoples were autochthonous in India or whether they represented a wave of foreign immigrants even like the Aryans, what exactly their affinities (linguistic and ethnological) may have been to other peoples like the Sumerians, Finno-Ugrians and Scythians,—are still questions of debate for which, let us hope, final solutions will sooner or later be forthcoming. But of one fact we possess sufficient evidence today: that fairly civilized Dravidian-speaking communities peopled both the North and the South of India alike in a pre-historic or pre-Aryan past. A Dravidian-speaking tribe (the Brahmins who however are ethnologically not related to the modern Dravidians of the South of India) still live in the hilly regions of Baluchistan. Prof. Suniti Kumar Chatterjee tells us in unequivocal terms that Dravidian place-names abound in the toponomy of ancient Bengal. The endings of Bengali place-names, like *jola, viti, adda, pola, kundi* and *cavadi*, in the opinion of Prof. Chatterjee, point to the existence in pre-Aryan Bengal of Dravidian peoples ; and these, we are further informed, " were well organised, possessing a culture of their own." The evidence of Indo-Aryan literature, scientifically sifted and analysed, reveals that these

Dravidian settlements existed not only in Bengal but all through North India from the Panjab in the west to Bengal in the east. Even before the Aryans came, these Dravidian peoples seemed to have come in conflict with another race which is believed to be allied to the "Austrics". Prof. Przyluski of Paris opines that the "Austrics" may have ousted many of these Dravidian tribes southwards even prior to the advent of the Aryans. Be this as it may, there appears to be little doubt that these Dravidian-speaking peoples in the North of India "were agriculturists and artificers and had their own deepseated ideas of man and of God."

The testimony of religion is not less valuable than the evidence of history. Hinduism, as we know it today, has been found to be composite in character. It is a blend of diverse elements, Aryan and non-Aryan, not the least important among the latter being the contributions of Dravidian. The roots of the great Banyan-tree of Hinduism appear to have sucked up nourishment from varying soils. Prof. Przyluski distinguishes three main strata in modern culture:—Firstly, the Dravidian *vegetalist* religion which made offerings of flowers, fruits and incense to its Deity, fundamentally vegetalist in conception, presiding over the Universe; Secondly, the *totemistic* religious element of the Austric peoples, which favoured offerings of raw flesh and hot streaming blood to its Deity which was basically animistic in conception; and Thirdly, the Aryan religion which propitiated God through cooked flesh and the Soma-liquor.

The contribution made by Dravidian may be singled out as the most remarkable of all, inasmuch as it probably accounts for the *sweetest* ideas that we associate with modern Hinduism; its cult of Ahimsa, its reverence for life, and its transcendentalist interpretation of all aspects of Nature and particularly of the great, green Mantle of the Earth, the vegetal creation. The system of worship symbolised by *Puja*, or the offering of flowers, fruits and incense to God, signalises, in our opinion, the triumph of the noble human feelings of pity and sympathy over the predatory instincts of man which regarded the lesser animal creation only as objects of prey. Who can gainsay that this vegetalist culture, with its native reverence for the sanctity of life, has probably been more responsible than many another

factor, for the growth of the cult of Ahimsa for which our religious outlook has been so celebrated from the times of Mahavira and of Buddha down till today ?

In other directions also, the influence of Dravidian religious conceptions has been prominently felt. The idea of the transmigration of souls, foreign alike to the Vedas and to the Indo-European system with its Elysiums and Valhallas, has been traced to the influence of Dravidian. The Aryan pantheon, scholars tell us, has been strengthened by the inclusion of Dravidian gods. For instance, the conception of *Rudhra*, the *Red-god*, incorporated in the ancient Aryan god *Rudra* or the *Roarer*, has been traced to the Dravidian *Sambu, the Red*. Similarly *Vishnu*, the *sky-god* and *Hanumant*, the *monkey-god*, are said to have been derived from Dravidian ideas, the terms themselves being respectively allied to Dravidian *Vin*, the sky and *an-mandi*, the male monkey (*vrsha-kapi*).

The evidence of linguistics, though less definitive, points in the same direction. From the Vedic times downwards, the Dravidian languages have exerted influence on the Aryan speeches. Cerebral sounds, certain syntactical and other grammatical features and last but not least, a large number of both suggestive and expressive words have been borrowed and assimilated by the Aryan speeches from Dravidian. It is true that these linguistic correspondences have not been fully and adequately investigated by specialists, so that the question how far other language-systems (like the "Austric") may have affected the relationship of Aryan and Dravidian, can be determined. But there is no denying the fact that, just as Dravidian ideas undoubtedly affected Aryan thought, the Dravidian languages also should have exerted a not inconsiderable influence on the Aryan speeches.

What, then, is the picture that rises, though yet hazily, before our view ? The Dravidians cultivated the great Arts of Peace and of War in pre-Aryan times throughout the length and breadth of India; they had a native culture of their own, sufficiently attractive to fascinate the Aryan conquerors and to lead them, despite all racial contempt, to accept ideas that have made the Aryan thought-horizon infinitely sweeter and richer. All

things considered, therefore, it looks as if we have here an instance of a conquered people conquering their conquerors in certain regions of the Heart and the Head. The outlines of this constructed picture are yet only vague, and more intensive researches alone can disclose to us the full character of this intellectual conquest of the Aryan by the Dravidian ; but what we know already should be sufficient to warn us off from the glib claims so often put forward by some among us, on the strength of a fanciful cultural superiority, to time-honoured privileges and age-sanctioned rights. It would indeed be a false sense of self-respect that should make us ungrateful to the Aryan element in our composite Hindu heritage ; beholden we have to be in a great measure to the intellectual virility and spiritual profundity of the Aryan outlook on life; but at the same time nobody need be ashamed henceforth of the Dravidian contribution to this our common heritage, nor is there any justification for marking off the Aryan element as something so extraordinarily exalted or superior as to give rise anywhere to a sense of social or communal superiority.

P. KUTTAN BROS.,

Chemists & Druggists,

Huzur Road, CALICUT

The cheapest house for Drugs, Patent medicines etc ,

Prescriptions accurately dispensed with the purest drugs by qualified compounders.

Consulting Medical Officer:

Dr. A. Balakrishnan Nair.

P. KUTTAN BROS.,

MOTOR SERVICE,

Railway Station Road,

CALICUT

Regular Bus services between Calicut and Tamrasherry, Puthuppadi, Vayitri, Pozhuthana, Kalpatta, Sultan's Battery, and Meppadi.

THE PEARL OF AGRA

BY P. M. HARI

Is this a tomb. or the highest shrine of Love,
That like the fabled bird of Arabian waste
Doth when her world-career is done in haste
Emerge as vivid light of this dreamy grove ?
Is this last gloom, or worlds'-reviving glow
Of blushing beauty robed in rustling light
That beams forth from her soul of pure delight
That lights the world like moon with dew-decked brow ?
Here death and Immortality entwine
In warm embrace and blithely loom for aye
As one eternal wreath of mystic might
Bathed in the rays of love's bewitching eyne
And sparkling with the charms of beauty high :
A marvel lamp to gaping worlds benight.

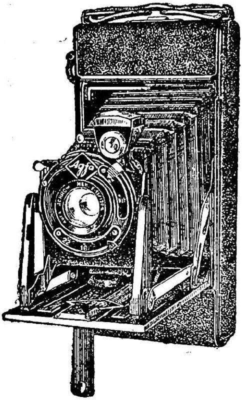
Immortal Child of woe-worn mortal hands,
With blood and gall of royal love and grief
Still coursing thro' thy veins in sad reprief
And breathing aye the soul of Muses' bands;
And laughing at the stealthy fatal hands
Of restless tyrant Time and greedy Death
That snatch away the blooms of helpless Earth,
What is thy message to these weary strands ?
Couldst thou but breathe the magic of thy life
Into the parent hands that bore and brought
Thee up with love and care consuming breath
And save them from the mortal-felon-rife
What wondrous paradise would they have wrought
And snared the Gods, for aye, to dwell on earth.

THE CAMERA

OF

World-wide Prestige.

Agfa Billy



THE LITTLE POCKET FAVOURITE
Size $2\frac{1}{4}$ & $3\frac{1}{4}$." Automatic focus. Anastigmat lens. For Roll film loading.

Remarkable Price Rs. 33 (Black)
,, ,, 36 (Brown)

Please apply :-

AGFA PHOTO Co.,

CALCUTTA (P. O. B. 9030)
MADRAS (P. O. B. 329)
BOMBAY (P. O. B. 488)

RATIONAL REMEDIES

ALFEVER

Sovereign Fever Specific.

For colds, coughs and all Fevers as **Influenza, Dengue, Malaria, Pneumonia, Typhoid, Bilious Fever, Rheumatic Fever, etc**

Price per bottle Rs. 2—0—0.

HEPARON

Infallible Liver Tonic

For **Infantile enlargement of Liver** (Katti) and all Liver complaints as **Biliousness, Jaundice,** etc. in young and old.

Price per bottle Rs 2—0—0

KIMERAS

Ideal Blood Purifier

For **Sores on the Penis, Bubo, Skin eruptions, Ulcers, Boils, Pimples, Eczema, Scabies, Ringworm** and **all Skin diseases**

Price per bottle Rs. 2—8—0

DENSVIS

Antiseptic Tooth Powder. Price per tin Rs 0—4—0.

MEDICO-SURGICAL HALL, KARUR.

INDIA PAPER PULP CO., LTD., CALCUTTA

MANUFATURERS OF

The Well known **BAMBOO** Pulp Paper

Quality White Printing, Creamlaid and Azurelaid.

(IN ALL SIZES AND WEIGHTS)

A request to your Printer or Stationer for "BAMBOO BRAND" paper is a step toward economy blended with quality.

Samples and Rates from

C. V. Ramakrishna Iyer,

AGENT FOR WEST COAST,

CALICUT

SIR! YOU MUST KNOW

HOW TO CHOOSE A WIFE

Then Read the above named book; illustrated, Printed on fine paper and bound handsomely. Price 8 annas.

Sexual Secrets, 320 pages	Re.	1	4	0
Control over Birth (illustrated)		0	12	0
Sex Vice and How avoid it: A book that every young really needs		1	0	0
Problem of sex (illust.)		1	0	0
Essays on health, 240 pages		1	8	0
An English Girl in Bengal		1	4	0
Self cure of Venereal Diseases		0	8	0
Perfect wife, Loadon (Print)		1	0	0

Onions for health	Rs. 0	4	0	Vitamins & health	0	8	0
Painless Child birth	0	6	0	Indigestion	0	6	0
Miracles of Milk	0	12	0	Science of sex	1	0	0
Complete Husband	1	0	0	Happy Lover	1	0	0

Wide Word English correspondence by K. M. Banerjee nicely bound, invaluable to everyone	1	12	9
25 Views of India Album	1	4	0
Paris Picture Post Cards Album, 12 assorted beauties of Fair sex	3	0	0

Detailed list free on request. *Postage Extra.*

Apply to :—

VALE OFFICE, (Dept No. 3), PONDICHERRY

SOCIETY FOR THE UPLIFT OF THE LEFT HANDS

BY CHINTA DIKSHITALU

MANGAYYA lost his Government job and along with it his influence and the heaps of money he was getting in addition to his salary. That was why there was so much fuss made over the incident. Only very few knew the reasons for his dismissal. One day, at the time of his office inspection, in reply to a question put to him by his white superior, Mangayya said that he belonged to the Go'da'vari district. The white officer enquired, "What place in the Goda'vari district?" Mangayya who was accustomed to hear Indian names twisted and mispronounced by his superiors and who was never allowed to enjoy the same privilege with regard to English names tolerated them their failings until now on the ground that they belonged to the ruling caste. It now entered his head just to try to start a reform in that direction, and accordingly ventured to correct his superior officer saying that he belonged not to the Goda'vari but to the Go'da'vari district. The white superior instead of expressing his gratitude to Mangayya for having initiated him into the mysteries of pronouncing with difficulty seemingly simple Indian names, grew red in the face and reiterated his faith in the infallibility of his pronunciation. Mangayya was adamant. He was determined to guard the honour of his motherland and show his superior the quality of the stuff he was made of. He corrected him a second time. The white superior alternately grew white and red in the face, tucked up his sleeves and assumed the attitude of a trained pugilist. Mangayya, if not anything else, was prudent. It was on such occasions that his prudence recorded the maximum. He remembered the ancient saying that the body was the instrument to perform all *dharmas*. He would have to perform many *dharmas* in his life-time. His body should therefore be sound. Hence he rather hurriedly left the place. The next day he got his memo announcing that his services were no longer required.

191409

Another reason was given out to explain his dismissal. In the chain of superiors exercising authority over Mangayya there was an orthodox, dark-hued officer. It was the habit with Mangayya to hand over his papers to him with his left hand. The officer warned him several times not to do so, and pointed out that it was one of the functions of the right hand to make its appearance before superiors. But his habit asserted itself in spite of the warnings with the result that he lost his job.

The news spread like wild fire among the left-hands that a left hand was made responsible for the dismissal of Mangayya. The left-hands suspected that the world was treating them and their actions with contempt. They pondered over the matter for a long time and thought they received light and wisdom. They concluded that all that the right hands did was considered honourable by the world. Then they challenged the right-hands. A conflagration starts from a small fire. Little causes sometimes produce far-reaching results. It is no wonder that the dismissal of Mangayya, though insignificant in itself, was the indirect cause of the war of the left-hands.

The left-hands, till now sociable and in perfect harmony with the right-hands, began to suspect them Suspicion led to hatred which grew with time. They could not even bear their presence. The right-hands smiled at the folly of their kinsfolk. The smile was interpreted as ridicule by the left-hands which hated them more. Thus passed some days.

The copy book maxim that union was strength was remembered by the left-hands and they convened their meetings, delivered long speeches and in the end resolved to form a society called the Society for the Uplift of the Left-Hands The aim of the Society was declared to be the improvement of their own community.

A society invariably requires in these days a president, a vice-president, and such paraphernalia. It was resolved at a meeting of the left-hands to have the left-handed Mangayya as their president. The stout left hand of a left-handed person was chosen to be the vice-president. The left hand which used to wield the pen of another individual became the secretary. The

treasurer elected was a left hand accustomed to pile up and count coins. All the other left hands became members of the society. Having thus formed a society with an up-to-date constitution they convened several meetings and passed many resolutions. Their contention was this :

" From the beginning of creation the right hands have been ill-treating us by denying us the benefits of education. The right hands are born in the same way as we. When they are cut they bleed blood, not milk. They have the same blood, the same muscles, the same length and the same structure. God never betrayed us. It is the right hands that have done so.

"The right hands enjoy the privileges of handling delicacies and palatable dishes. They enjoy the exclusive right to carry loads, hew woods, paint pictures, cut figures out of stones, drive engines and what not. Thus they have denied to us the benefits of reading, writing, and practising fine arts. The unkindest thing of all is that the right hands who made us ignorant, now taunt us for our ignorance. Besides, the right hands enjoy the supreme privilege of shaking hands with the ladies and the bliss of worshipping God with flowers, while we like non-entities sink down for shame day by day.

"The amount of mischief that the right hands do us is immense. For everything mean they depute us while they take upon themselves the right to do anything honourable. Could such injustice be seen anywhere? Look at the hands of Europeans. At dinner no distinction is made at all between the right and the left hands. Both the hands are equally useful for anything mean or good. The left hands are never set apart to do only menial service. How long can we remain in this demeaning position ?

"We shall quote another instance just to show how we are at every step ill treated by the right hands. The right hands named us 'left' which etymologically conveys the meaning that we are weak and worthless while they called themselves 'right' which means just, straight and dexterous. It is a common experience that left-handed men are laughed at and called by all sorts of names. We shall have to resolve that we strongly

resent such treatment at the hands of the right hands and that we can no longer be cowed down into submission by our enemies !"

From that day onwards the left hands undertook to do all important things in the style of the white men. In that country all persons without exception began to eat with their left hands, write with their left hands, play all games with their left hands, and do every bit of what they considered honourable work with their left hands. Thus passed some days.

Now the right hands instead of starting a society and running a few magazines bethought themselves of drafting a reply to the manifesto of the left hands. The reply ran thus :

" As a result of our researches into the Vedas, the epics, the Puranas and all moral codes we venture to state that nowhere has it been stated that prominence in any matter might be given to the left hands. Custom, too. is on our side. It is not at all safe to go against our tradition. All this agitation is the result of Kaliyuga. The reasons adduced by left hands to prove the truth of their contention are not at all sound. Their arguments are vitiated by prejudice and are full of fibs. Whatever might be the actions performed, the left hands are as much made use of as the right hands. At dinner the left hand supplies fresh water while the right food. For carrying loads and felling trees both the hands are equally necessary. In painting, while the right hand holds the brush the left carries the palette. Writing can be done by the right hand only when the left holds the paper. In the matter of reading, the left hands have deliberately misrepresented facts. While reading it is always the left hand that holds the book while the right is only useful to turn over the leaves. Besides, there are several things in which the left hands enjoy exclusive privileges. In marriages the bridegroom holds with his left hand only the right hand of his beloved spouse. The Lord of the Universe, Shiva, shared the left half of his divine consort, Parvati. In the idols of Gods no distinction is made between the left and right hands. While the one showers blessings the other dispenses courage. Viewed from any point it is clear that the right have not been ill-treating the left. The left hands have created a world of illusion round themselves and

are imagining grievances that never existed. What kind of mentality does it reveal to forget safely that while playing on the flute or the lyre both the hands are equally useful ?"

To this statement the left hands published a reply entitled 'the fibs of the right hands'. While this war was thus raging high, there cropped up throughout the country innumerable societies, the most important of them being the 'Finger Societies'. These were started by the fingers to conduct research into the greatness of their community in particular and to strive for self-improvement in general. The Society of the Thumbs declared their superiority over others on the ground that they were bigger than the other fingers and nothing could be held without their co-operation. The Society of the Forefingers was established to prove that they were superior to all as nothing can be pointed at and known without their help. The Society of the Middle-fingers claimed greatness on the score of their strength. The Society of the Ring-fingers bewailed their lot since their enemies have nicknamed them 'anamikas' (nameless fingers) and declared that they were the possessors of gold and therefore rich. Hence they claimed superiority over others. The Society of the Little-fingers complained that they were called little unjustly by their enemies and claimed privileges because of their littleness. These Societies were not only engaging themselves in petty quarrels with each other but also challenging into combat the left and right hands.

It was no wonder that in these circumstances, other communities also woke up and started societies. The Society for the Uplift of the Eyes, the Society for the Regeneration of the Belly, the Society for the Enlightnement of the Feet, the Society for the Aid of the Ears and the Society for the Advancement of the Nose were some such striving for self-improvement and aggrandisement. But these societies satisfied themselves with the election of presidents and other office-bearers and passing lots of resolutions at their annual meetings. The only society that worked with vigour and perseverance was the Society for the Uplift of the Left Hands.

The left hands in course of time took up the functions of the right hands. They thought that by neglecting the right

hands and depriving them of their work they would in course of time be atrophied. Then the left hands would be in a position to enjoy all the privileges till now enjoyed by the right hands. It was also brought to discussion whether it would be desirable for the left hands to assume the names of right hands. Some left hands took the bold step of calling themselves right hands. Relieved of much of their work the right hands began to enjoy rest.

In the first days of the starting of the Society, the pen for the purposes of writing was taken up by the ring finger and the little finger of the left hand. But the pen is gradually coming up to the thumb. It has been predicted by a new astrological bureau that the pen may in time come to the right hand again. It is difficult to predict the future of these societies now. But the outcome of the whole thing has been that Mangayya has secured a good job and is making heaps of money again. And the left hands of the idle poets, story-tellers and essayists are now full with work.

HYPNOTISM

PERSONAL MAGNETISM,
WILL POWER,
NERVE FORCE—

Call it what you will—

Is the intangible power that controls human destiny. It is the key to all business and social success. This power is no special gift of anyone. It is latent in everyone. We help you how to display it. By our system, you can learn in a few days at your own home and not only achieve success yourself, but you can influence the mind, health and actions of others to a remarkable degree.

ADDRESS—

THE LATENT LIGHT CULTURE,

TINNEVELLY, S. INDIA.

INDIAN EMPLOYEES FIDELITY

AND

GENERAL ASSURANCES, LTD.

"Mahboob" Mahal, Amir Mahal Road,

ROYAPETTAH, MADRAS.

—•• :o: ••—

(Incorporated in British India.)

AUTHORISED CAPITAL Rs. 6,00,000—

PAID UP CAPITAL......... Rs. 1,08,650—

On 7th of October 1929, when it has commenced business.

—•• :o: ••—

CHAIRMAN:

TENNA RANGAM NAIDU, ESQR,

Sole Proprietor, Virat Grace and Company, Madras, and Chairman, All-India Crop Insurance and General Developments, Limited, Mahboob Mahal, Amir Mahal Road, Royapettah, Madras.

K. APATODHARANA IYER ESQR., B.A., B.L.,

Director, All-India Crop Insurance and General Developments, Limited, 26, Pycrofts 1st Street, Royapettah, Madras.

C. G. SUNDARAM, ESQR.,

Director, All India Crop Insurance and General Developments, Limited, 8, Kanadappa Achary Sreet, Purasawalkum, Madras.

K. K. NAMBIAR ESQR.,

Landlord, Chingath House, Puthiyara Post, South Malabar.

Tele { Phone: 3532 with extension.
grams: "VIRATGRACE," Madras.

VIRAT GRACE & COY.,
Managing Agents.
Post Box 378,
MADRAS.

DON'T COUGH
To-Night

Whatever its origin, a cold, bronchitis, pneumonia, infectious fever after effects, any irritation resulting in coughing is always allayed by FAMEL SYRUP. Except in the case of tuberculosis, this product will by itself permanently stop any cough, acting through the blood instead of superficially like lozenges.

JUST DRINK THIS

Hot water, Lime Juice, No sugar and a dessert spoonful of Famel Syrup. Nothing equals this for stopping a cough in a night. Doctors all the world over prescribe it.

FAMEL COUGH SYRUP

Soothes at once.

Can be had at

S. NATHAM & CO.,
PALGHAT

Shri Krishna

By Kannappa.

MALAYALAM LITERATURE

(A Bird's-eye View)

BY PROF. P. SANKARAN NAMBIYAR, M. A.

MALAYA'LAM, like Tamil, Telugu and Canarese, is a direct and distinct offspring of the hypothetical Dravidian stock, and possesses a literature of its own of which any race may justly feel proud.

THREE PERIODS

The beginnings of Malayalam literature are shrouded in mystery. Its earliest compositions, so far as we have been able to gather, were Chants and Hymns of diverse kinds connected with religion, superstition and folklore; while popular songs intended primarily for relaxation and amusement could not have been, by any means, rare. The period prior to the commencement of the Malabar Era (825 A. D.) was a period of Tamil supremacy, when classical Tamil exercised considerable influence over form, expression, and vocabulary in Malayalam. This period—which may conveniently be called the Period of Old Malayalam—was followed by the Age of Mediaeval Malayalam, stretching up to the opening of the seventh century M. E. This was a period mainly of Sanskrit influence—the Golden Age of *Manipravalam*—during which poetic compositions of the highest order of merit poured forth in profusion from first-rate scholar-poets, chiefly Namboodiris, in a richly Sanskritised Malayalam style. Gradually, however, with the progressive democratisation of literature, Malayalam shook off the shackles of Sanskrit grammar and syntax, and began to assert its freedom and independence. From about the seventh century M. E., partiality for pure Malayalam becomes pronounced in literature, heralding what may be termed the Era of Modern Malayalam.

OLDEST SONGS

Lyric Poetry seems to have found an exceptionally fertile soil in the literature of Kerala. Our oldest songs, fresh with the dew of the dawn of our civilisation, bear a halo of unique simplicity and charm about them. Unfortunately for us, a good many of them still lie buried under the debris of time. It has been roughly calculated that no less than one hundred and fifty different kinds of pastimes were known to the Malayalees of old, all of which had their own appropriate songs associated with them.

BALLADS

The Ballads called the "Songs of the North" (*Vatakkan Pa'ttukal*) appear to be rather later in origin. These can indeed vie with any Ballad-collection in English Literature. Noble types of Heroism and Love have been beautifully depicted in them, and as they hold a mirror up to contemporary life, they form an invaluable treasure to students of History and Literature alike. An attempt has recently been made by poets and scholars to revive interest in them as specimens of high-class poetry.

EARLY EPICS

While the exploits of the brave and chivalrous heroes of Malabar were being sung with such poetic fervour in the Ballads of the North, there flourished in the southernmost parts of Kerala a kind of narrative song-literature, of which the themes were mostly taken from the *Ramayana* and the *Mahabharata*. They were highly coloured by the forms and metres of Classical Tamil, which continued to hold its sway over our Southern bards right down to comparatively modern times. This fact has incidentally to be remembered in determining the chronology of poems like "Ra'macharitam," "Ra'makathappa'ttu," "Ma'va'-ratampa'ttu," and the well-known works of the three Niranam Poets—"Ra'ma'yanam," "Bha'ratama'la" and "Bhagavadgeeta".

EROTIC POETRY

Erotic Poetry is of rather early origin in Malayalam, but strange to say, the best of its kind appeared in Sanskrit metres. The date of "Vysika-tantram" has not been definitely known; but it is certain that it anticipated Venmani Namboodirippad's

"Ambopadesam" by at least half-a-dozen centuries. Decent collections of our love-poetry are yet to be published, as may be inferred from the scraps quoted in "Leela'-tilakam", which indeed look like the peaks of a submerged world of remarkable splendour and magnificence. The *Sandesas* or Message-Poems, mostly modelled on Kalidasa's "Megha-Sandesa," or Cloud-Messenger, and headed by the unparalleled "Unnuneelee-Sandesam," have all through the centuries been great favourites with Malayalam poets, mainly on account of the immense scope they afford for varied expression of the erotic sentiment. An impartial critic, however, has to admit that the majority of erotic poetry in Malayalam literature, as in Sanskrit, belongs to the conventional and voluptuous type.

CHAMPOOS

The *Champoos* of the mediaeval and early modern periods constitute a remarkably fascinating field of Malayalam literature—prominent among works of this class being the exquisite volumes attributed to the authorship of Punam and Mahishamangalam Namboodiris. The former's "Ramayanam" and the latter's "Nyshadham" are perennial sources of delight and inspiration to all lovers of poetry.

"CHANDROTSAVAM" AND "KRISHNA-GA'THA"

"Chandrotsavam." which in some respects resembles Marlowe's "Hero and Leander," but obviously excels it, is a priceless jewel of Malayalam poetry. Its language, like the language of the Champoos, contains a large admixture of Sanskritic elements. But the case of "Krishna-Ga'tha" is quite different. If one were asked to select a single volume representing the highest poetic achievement of the Malayalees, the choice would in all probability fall on Krishna-Ga'tha. And yet no poem in our language is simpler and more lucid than this monumental work of Cherusseri Namboodiri. In vocabulary and prosody, it is typically Dravidian, but in the wealth and splendour of its figures of speech it follows the traditions of the best Sanskrit classics.

KILIPPA'TTU

The harmonious mingling of Sanskrit and Malayalam reaches the acme of perfection in the poetical works of Tunchath Ramanujan Ezhuthachan, popularly known as the "Father of

Modern Malayalam." His favourite metres are all purely Dravidian, his themes are Puranic, his treatment is devotional, and his style has the rich mellowness of ripe scholarship and rare inspiration.

No work in Malayalam enjoys wider popularity than Ezhuthachan's two master-pieces— "Ra'ma'yanam" and "Bha'ra-tam". In the field of *Kilippa'ttu* or "Parrot-song" of which he is believed to be the originator, he has had innumerable imitators, but absolutely no equal.

KATHAKALI AND DRAMA

Kathakali is an indigenous art of Kerala, somewhat anlogous to the mediaeval Western Drama, but immensely superior to it both as literature and as art. The Rajas of Kotta'rakkara and Ko'ttayam, the famous poet-musicians—Ravivarman Tampi and Unna'yi Va'riyar—and the myriads of lesser geniuses that followed in their wake, substantially contributed to the development of *Kathakali* during the Modern Age.

When the rage for Kathakali gradually subsided, its place in popular patronage was taken up by dramas written on the model of Sanskrit or Tamil. The late Valia Koil Tampura'n of Travancore—a truly great and romantic figure of modern times—translated Ka'lida'sa's "Sakuntala". This was soon followed by translations of other Sanskrit dramas, among which the works of Cha'ttukkutti Manna'diya'r deserve conspicuous mention. Mr. T. C. Achyuta Menon, the author of "Sangeeta-Nyshadham", opened up the avenue of musical or quasi-operatic dramas, and the late Kavisa'rvabhouman of Cranganore inaugurated the realistic drama in Malayalam with his "Kalya'nee-na'takam" and "Madhuramangalam".

TULLAL

Tullal is another variety of literary and semi-theatrical amusement. Kunchan Nambiya'r, essentially a poet of the masses, is believed to have been the inventor of this particular literary form, though as a matter of fact it appears to be the product of a gradual process of evolution. *Tullal* is evidently an offshoot of the Cha'kya'r-Koottu, in which Kunchan Nambiya'r had long been assisting in a professional capacity. It may,

in a sense, be termed a diluted and more democratised presentation of the Koottu itself. Its metres are Dravidian, and its language simple and clear. Thanks to his unparalleled ease and felicity of expression, his ingenious satirical wit which spared no social evil of the day, his peculiar power of representing scenes and personages of the past invested with the kaleidoscopic hues of contemporary life, Kunchan Nambiya'r has earned for himself a unique position in Malayalam literature—even in the foremost ranks of the poets and social reformers of Kerala. The *Tullal* naturally blazed forth into immediate and extensive popularity, and came to be employed for all sorts of purposes by imitators and admirers of Kunchan Nambiya'r. But the position of its pioneer still remains unshaken.

VENMANI SCHOOL

One of the significant achievements of the *Tullal* literature was the simplification and purification of the language of poetry. *Tullal* being primarily intended for the entertainment of the masses, its style has necessarily to be easy and lucid with a bare minimum of Sanskrit elements. The tendency to purify and simplify poetic diction becomes distinctly pronounced in the works of the two Venmani Namboodirippa'ds, whose ambition, like Wordsworth's in theory, obviously was to approximate the language of poetry to the language of every-day conversation. The torch of Venmani was handed down to Kunhikkuttan Tampura'n and other poet-princes of Cranganore, to Kotta'rattil Sankunni, Otuvil Kunhikrishna Menon and other poets of the same school during the last and the present generation, They have written mostly in Sanskrit metres, but they are essentially Malayalam poets endowed with genuine and abiding love of their own mother-tongue.

MAHA'KA'VYA

Maha'ka'vya is a poetic form of recent growth in Kerala. It is an exotic plant introduced into Malayalam from the fertile fields of Sanskrit poetry. Azhakat Kurup's "Sree-Ra'ma-chandravila'sam" paved the way for several other (and in some respects more meritorious) *Maha'ka'vyas*—the best known among them being "Rugma'ngada-charitam" by Pandalam Keralavarma Ra'ja, "Kesaveeyam" or "Syamantakam" by K. C. Kesava Pillai, "Chitrayogam" by Vallathole, "Uma'keralam"

by Ulloor and "Pa'ndavodayam" by Kochunny Tampura'n of Cranganore. The Maha'ka'vya is an elaborate and highly conventionalised type of poetic composition—much more so than the Western Epic—and it necessarily presupposes considerable capacity for labour coupled with wide and varied reading on the part of the author.

SHORT POEMS

The present generation, however, appears to be more interested in short and crisp compositions which can be easily glanced through and gulped down at a single sitting. There is, therefore, a craze now for short poems and short stories. One cannot gainsay the fact that Malayalam literature is all the richer for such compositions of delicate beauty and charm as the short poems of Ulloor, Vallathole and Kuma'ran A'sa'n. They are indeed so exquisite and fascinating that no student of poetry would be willing to forego them for anything more learned, elaborate and ponderous. But there are hosts of third-rate and fourth-rate imitators of their mannerisms, to whom the additional facility afforded by the recent revival of old Dravidian metres has made the art of versification as effortless and convenient as the making of blocks in a machine.

PROSE LITERATURE

Prose has witnessed unprecedented development during the modern era. A kind of simple and rather utilitarian prose had from very early times been in use in inscriptions and official records, and in chronicles of temples and aristocratic families. Side by side with it, there grew up another type of prose—the poetic and ornate type—in which Puranic stories of Sanskrit literature were interpreted by scholars who had equal erudition in both languages. It is to the latter type that the late Valia Koil Tampura'n seemed to be rather inclined in writing his well known historical romance "Akbar". By the time of Appu Nedunga'di, the author of our first romantic novel "Kundalata", a beautiful combination had been effected of the simple and ornate styles, which may be seen at its best in the immortal "Indulekha" and "Sa'rada" of Chandu Menon. C. V. Raman Pillai's "Ma'rta'ndavarma" is unrivalled in respect of profundity of characterisation and masterliness of construction. In the other great novels of "C. V.", however, ideas gradually

gained mastery over style, with the result that the language became more and more Sanskritised as the genius of the author ripened. The novel now became the predominant literary kind in Malayalam. Authors busied themselves with translations and adaptations of good, bad and indifferent novels from other languages, mostly through English. Before long, however, the novel gave way to the Short Story, just as the *Maha'ka'vya* gave way to the Short Poem, and perhaps for the same reason. Messrs. Otuvil Kunhikrishna Menon, Moorkote Kuma'ran, Amba'dy Na'ra'yana Poduva'l, C. Kunhira'ma Menon and E. V. Krishna Pillai are experts in the art of the Short Story. The elegance and elasticity of prose were considerably enhanced with the growth of its great branch, the Essay. Magazines like *Vidyu'vino'dini*, *Rasikaranjini*, *Bha'sha'poshini*, *Mangalodayam* and *A'tmaposhini*; newspapers like the *Malaya'la Mano'rama* of Ko'ttayam, have been particularly helpful in the development of the Essay. The beauty and strength of Malayalam prose at its best are illustrated in the essays of the late Prof. A. R. Ra'jara'javarma, as well as in those of Prince Appan Tampura'n, Messrs. C. Anthappa'yi, I. C. Chacko, Moorkote Kuma'ran and and R. Easwara Pillai. We have recently had a few prose-renderings of Sanskrit Dramas, Epics and Pura'nas in a lucid and beautiful style, which remind us of what Lang, Leaf and and Myers have done for the Greek classics in English. Biographical and critical literature has also been fast developing through the efforts of scholarly writers like Mr. P. K. Narayana Pillai and the late Mr. K. Ramakrishna Pillai, who further happens to be the subject of the best prose-poem in Malayalam—"Vya'zhavatta-smaranakal"—written by his talented wife Srimati T. B. Kalya'ni Amma. Above all, some of our renowned poets of today—like Messrs. Ulloor, Vallathole, and Kotta'rattil Sankunni—are themselves writers of excellent prose. But it is unquestionable that for the progress of its prose literature, Malayalam is indebted most to English and to the present generation of writers educated in English.

LALITA SAHASRANAMA STOTRAM

With commentary of Bhaskara Raya and translation by Pandit R. Ananthakrishna Sastri.

Revised Edition. **Price Rs. 4**

Theosophical Publishing House, Adyar, Madras.

AFTERNOON

BY DUNCAN GREENLEES

Set in an emerald gloom
Where lilies wake and bloom,
A cool retreat on dreamy days
When lazy wasps drone in the haze
Of quivering heat, and tuneful bees
Float by in leisured ease,
The drowsy willows slowly sway
Their sighing arms, and lull to sleep
Soft-gliding waters opal gray,
Flecked with gold of the westing sun;
The birds are resting every one,
The rushes silent weep.

Daintily poising on each flower,
A bevy fair of lively things
Flutter amethystine wings
And scatter far a fruitful shower
Of pollen-spore. Then as the light
Aspires to the bridal West they dance
In the shimmering haze, alight
On the swaying buds and slance
In their snow-pure hearts of white.

THE

LABOUR SAVING LETTER

Manufactured

ALL DISPLAY TYPES IN
FAMOUS COPPER ALLOY METAL
AND
BOOK FACES IN BEST
HARD METAL AVAILABLE
AT
MODERATE RATES.

THE HOUSE FOR PRINTERS
OF ALL THEIR REQUISITES
INCLUDING MACHINERIES.

THE MADRAS TYPE FOUNDRY,

38, Jones St., **G. T., MADRAS**

THE NATIONAL WAREHOUSE,

Big Bazaar, PALGHAT

THE CHEAPEST & MOST RELIABLE HOUSE FOR:

BANGALORE, KARACHI, CONJEEVARAM, DHARMAVARAM, SALEM & BENARES
SILK SAREES, DHOTIES, ANGAVASTRAMS IN ALL PATTERNS, SIZES AND COLOURS.

MARVELLOUSLY STRONG MATERIALS

EXTRAORDINARILY CHEAP **WONDERFUL WEARING QUALITIES**

MOST CHARMING DIVERSITY OF STYLE BEFITTING EVERY FESTIVE OCCASION.
KEPT ALWAYS FRESH BY NEW ARRIVALS. LATEST NOVELTIES EVER STOCKED.

Save money, work, worry and time by Purchasing at cheapest rates.

COLOUR GUARANTEED

BUY & TRY. SPECIALITY FOR BENARES BUTTA SAREES.

Proprietors:—

R. S. V. R. SUBBARAMA IYER & RAMA IYER.

MY FRIEND—THE DETECTIVE

BY T. K. VENKATARAMAN, M. A., L. T.

I

"I TELL you what, my dear fellow," said Gopu, curbing up comfortably in my best easy chair, "the whole police is rotten."

Mr. Varadan, the sub-inspector of police, who sat by my side, simply smiled. But I felt bound to protest.

"Surely, my dear Gopu, you are unjust to the force. Remember what happened opposite the Law College last month," I pointed out. The reference was to an unfortunate adventure of Gopu. Avoiding a tram, he lost his head and placed himself in the path of a bus coming from behind. He was saved from imminent death by the tact of the constable who was on traffic duty there. Naturally Gopu hated to be reminded of this. So, he was quite prepared for his snort of disgust.

"My dear Balu," he exclaimed, "I do not wish to be offensive, but of all the silliest fools I have ever heard of you beat the record............"

"Thanks very much" I interrupted.

"Again this! One could not get in a word sideways. Your constant tendency to interrupt easily confuses people. If you want to have the monopoly, you can, I suppose, drop a hint, and we shall keep dumb. Only your precious talk isn't very interesting, and other people may not have the same patience to sit through it like myself................"

"Alright. Don't get puffy. Fire away."

"As I was about to say when you so very unkindly interrupted me, I am not talking of traffic regulation. I am prepared to make all possible allowance for the density of your brain, but even you must have known that we were conversing about the failure of the police to trace the criminals, for instance, in the St. Thomas Mount Murder case and in the Bangalore mail tragedy." He stopped and glared at me,

I am a fellow constitutionally averse to argument. Though I mentally speculated where Gopu would now be if that constable on duty was less alert, I did not express my thought. Gopu believed he had scored and was, hence, mollified.

"You must excuse me, sir,'' he said, turning to Mr. Varadan, "but, I must say the average policeman lacks the very qualities essential for successful detective work. The detective must have imagination, sir. He must envisage in his mind's eye the subtle working of the criminal brain. He must place himself *en rapport* with the psychology of crime. This is the secret of the success of the great detectives like Dupin, Sherlock Holmes, Lecoq and Father Brown."

"But, are they not fictitious creations?" mildly enquired Mr. Varadan.

"They may be, sir. But, it, in no way affects my argument. What you want is imagination. You may be clever in ferreting out the attendant circumstances of a crime, but with regard to the higher art of visualising the actual commission of the crime—there, I think, you fail. What you need is, I reiterate, imagination!"

"I think we police would rather prefer to work on facts than trust to imagination."

"Yes, sir," burst out Gopu, "this is the very spirit of complacent self-satisfaction which makes your detective methods so futile—and so amusing. I believe I have got more of the mental alertness of the detective than all your police force put together. I have chosen the wrong vocation." (My friend was a lifeless vakil—I beg his pardon advocate). "I ought to have been a detective. There I would have taught the whole police force something."

I was not astonished at Gopu. He had already confided to me several times that, had he chosen, he would have beaten Sherlock Holmes hollow on his own ground. But, Mr. Varadan was about to say something when he was wanted by the telephone.

When he returned, his face wore an enigmatic smile. "My dear friend," he addressed Gopu, "here's a chance for you.

100% Increase in Business every year

OF THE

INDIAN MUTUAL LIFE ASSOCIATION LTD.,

INCORPORATED UNDER ACT VII OF 1913

Head Office:— **Triplicane, MADRAS**

WILL PROVE TO YOU THE SUPERIOR ADVANTAGES OF INSURING YOUR LIFE WITH US

Prominent Features:—

Mutuality (i.e.,) Policyholders sole owners, with all profits to them. **Large Bonus possibilities.** Economic Management. Public spirited Directors.

DIRECTORS

1. Dewan Bahadur A. V. Ramalinga Iyer, B. A. Bc. E. M. I. E.
2. Rao Bahadur C. S. Ratna Sabapathy Mudaliar, M. L. C.
3. Rao Saheb M. Venkatasami Naidu Garu. Hon. Presidy Magistrate
4. Rao Bahadur K. Balarama Iyer, B. A. Retd. Acctt. General.
5. Dewan Bahadur R. N. Arogyasami Mudaliar, M. L. C.
6. V. C. Rangaswami Esq. B. A. F. M. U.
7. C. M. Srinivasan Esq., B. A., B. L. (Ex-Officio).

All the above Ensure you Safety & Swaraj in Life Insurance.

Wanted Agents. ***Apply to Head Office.***

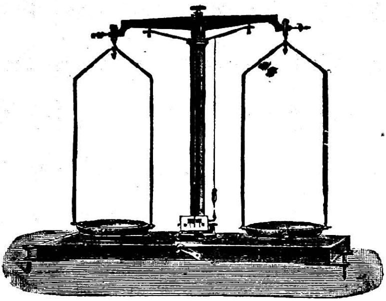
Telegram: "MATERIAL" Madras. *Phone*: 3763

Office: 130, GOVINDAPPA NAICK STREET, G. T. MADRAS

JANARTHANAM & CO.,

Import, Stock, Manufacture & Supply all Varieties of Scientific Materials.

SOLE AGENTS FOR:



HARTNER'S BALANCE

Special Features;

Largest Stock.
Latest Models.
Swift Executions.
Safe Delivery.
Finest Quality.
Fairest Prices.
Brisk Business.
Business Facilities.

Guaranteed:

Jena Glass, German glass and porcelain ware.

Merk's Chemicals and Reagents.

Special apparatus made to order from Original Drawings and Specifications.

AZEEZ & COMPANY

House for everything Electrical

Post Box No. 51, COCHIN

WE STOCK HIGH AND LOW VOLTAGE MATERIALS
FOR LIGHTING AND POWER PURPOSE.

Price List Free on Application.

RACES

HOW TO SELECT THE WINNERS
IN
HORSE RACES

Enquire with Postage:

THE VIJAYA, Chalapuram Post.
(South Malabar)

You know Mr. Karunakaran of the Historical Research Bureau. He has lost a precious work of art. What that is we shall find out at his rooms. If you are ready, I'll take you round in my car.

Gopu fairly jumped up. Both of us followed the Sub-Inspector.

II

Mr. Karunakaran was a short, rat-faced type of man, bent and misshapen, and not at all prepossessing. But, he was reputed to be wonderfully learned, though some people unkindly suggested that much of his work was plagiarism. My friend Keshav Ram once told me that at a dinner he talked of social origins and remarked incidentally that " all the various apparatus with which man arms himself will not save him from the fate of the mastodons and the aurochs." The company duly applauded, but Keshav Ram later on found these sentences in a book of Anatole France. Anyway, I had always a wholesome respect for Mr. Karunakaran. One day I had met him in the University Library, and being seated near him, ventured to ask him the meaning of "ethnographic parallels." He had looked so pityingly at me that I at once fled from his side, and ever since I had been very careful in my attitude towards him. It is always very difficult to talk to learned people. One may commit an unpardonable solecism. However, Mr. Karunakaran possessed a very human trait. He was dreadfully absentminded. An instance is on record when, instead of taking the proper train to go to his native village once, he took the wrong train and realized his mistake only when the train reached its terminus.

When we reached his rooms, Mr. Karunakaran was pacing to and fro in suppressed excitement. What he told us in substance was this. He possessed a faithful copy of an Ajanta fresco depicting one or two monkeys, and it was missing from its usual place on the wall. From his excitement one would have thought he had lost a bag of money on the road. The picture, which was rather small in size, was, according to him, on the wall the previous day. Ever since that time, the only persons who could have entered the room were himself and his servant—a small Christian boy. It was inconceivable that the

boy could have meddled with it. Besides, it was out of his reach. Gopu was listening with all his ears. He asked many questions, some of which were irrelevant. (He later told me it was one of the duties of a detective to ask irrelevant questions, the purpose being to conceal his traces.) All our way back he was in a brown study. All that day he remained in a room buried in thought. I believed that sometimes he snored, but as he indignantly repudiated the suggestion, I probably did him an injustice.

III

According to his instructions, Mr. Varadan was with us punctually at five in the evening. Gopu's face beamed with satisfaction. "The matter was really very simple," he began. "Once we approach the thing and view it in all its aspects, the whole thing appears to our trained imagination as clear as the noon-day sun. Now, let us get down to brass tacks, as the Americans would say. It is evidently clear that Mr. Karunakaran lost his valued picture."

I congratulated him on this very important deduction—Gopu looked severely at me and ignored me.

"I dismiss at once the hypothesis," he continued, "that Mr. Karunakaran himself stole it. In the present case, it is highly impossible."

Both of us laughed and assured Gopu that we also thought that it was improbable that Mr. Karunakaran should steal his own property. Gopu pointed out that our facetiousness was ill-timed and that we were hardly fit for academic discussions. We assumed at once a ludicrously solemn appearence.

"Then, there remains the servant." went on Gopu. "I do not consider for a moment the argument that he could not reach it. There was the table. He could pile one or two boxes on it and eaisly take the picture. So far gained. Now, what could be his motive? I ask you to notice this very important thing—that picture was a representation of monkeys. Does it not suggest to you anything? Does it not reveal to you the immensely clever brain which is behind the outrage? Surveying it in all its aspects, the theft ceases to be a mere theft and becomes an infernal conspiracy against the whole trend of world-progress."

THE

TIRUPPUR CAMBODIA COTTON PLANTING

AND

KHADDAR MANUFACTURING CO., LTD.

(INCORPORATED IN INDIA)

Authorised Capital	**Rs. 3,50,000.**
Divided into 35000 shares of	**Rs. 10 each.**
Subscribed and paid up Capital	**Rs. 1,86,000.**

Registered Office :—

58, KUTCHERI ROAD,

Mylapore, MADRAS

PRIZE CHIT RULES

1. The prize chit consists of 500 members subscribing at the rate of Rs. 5 per month for 50 months.

2. Every member shall pay the monthly instalment on the 10th of the month to which it relates, failing which he will be charged a penalty of three pies per rupee per month or part thereof.

3. The account of a member shall be closed if he is in arrears for a period of three months, in which case, his subscriptions will be auctioned after due notice in writing. The amount, less the fine and auction charges, if any, shall at the option of the Directors, be returned to the member either at the close of the prize chit in the 51st month or earlier. The member in arrears shall make good the loss to the Company, if there is a loss in such auction.

4. Every member will be given a receipt for each payment gratis. If same is lost or spoilt, he may obtain a duplicate on payment of half-an-anna per receipt.

5. The first drawing will take place on the 25th July 1929 and the subsequent drawings on the 25th of each month at 3 p. m. in the registered office of the Company, in the presence of a Director and the assembled chit members. There will thus be fifty drawings for fifty prizes,

(*Continued on the Reverse.*)

6. Only the members who have paid up their instalments will be allowed to participate in the drawings. Members in arrears are not allowed to take part in the drawings unless they pay up their arrears before the drawing time.

7. Prize winners need not subscribe after they secure the prize in the manner aforesaid. They will get the money as soon as they hand a stamped voucher in acquittance of their claim in this behalf.

8. The scale of prizes is as follows :—

First month Rs. 201.

The prize will be increased by one rupee every month rising to Rs. 240 in the 40th month.

From 41st to 45th month, Rs. 250.

From 46 to 50th month. Rs. 260.

9. The non-prize winners, i. e., 450 members who do not draw any prize will get Rs. 250 their actual subscriptions together with a bonus of not less than Rs. 10 in the 51st month.

N. B. Investments in this company help our National Industry—Agriculture and Khaddar Manufacture on a large scale. Its support ought to be considered a patriotic duty by every one who has savings to invest. The company is ever ready to organise and finance Khaddar Depots in any part of India, Burma, Ceylon and F. M. S.

Only a few chits are available. Please register your name as a subscriber by sending your subscription of Rs. 5 by M. O. to the undersigned.

WANTED—CHIEF AGENTS FOR EACH DISTRICT IN INDIA, BURMA, CEYLON & F. M. S. ON FIXED PAY OF RS. 250 PER MONTH.

Hon. Secretary,

T. C. C. P. AND K. M. CO., LTD.,

58, Cutchery Road, Mylapore, Madras.

He paused impressively. Mr. Varadan and myself looked at each other, and before we had time to say anything, Gopu commenced again. "I witness your surprise and bewilderment, and well may you be surprised. The incident proves that the world is after all a small place ."

" What are you driving at ?" I asked in impatience. " Have you not guessed ?" Gopu said patronisingly. " Both of you would have read the reports of the notorious 'Monkey trials' in America. You would have been familiar with the Fundamentalist position summed up, for instance, by William Jennings Bryan. You would have known very well that the entire theory of evolution which postulates a simian ancestry for man is anathema to them. Now, it is also an open secret that Mr. Karunakaran is a firm believer in the theory of evolution. You yourselves noticed his great excitement when he had lost this picture. Who can tell what sort of attachment he possessed to the depiction of monkeys contained in that picture, and what sort of use he was intending to make of it? Is it not conceivable that the cunning Fundamentalist brain would have seen a powerful adversary arising in far-off India? Is it not natural that these opponents of Science should have resorted to fair means or foul to inflict a serious blow on their would be enemy? Of the magnitude of the blow there is no question. Mr. Karunakaran is literally prostrated. Now, Mr. Varadan, your line of action is clear. Tackle the Christian servant. I should not be surprised to learn that he himself is a Fundamentalist. Find out from him the unscrupulous agency which had employed him as its tool. Even if you cannot get at the principals who are probably safe in America, you can grab the local agents. But, you must move quickly. I have a shrewd suspicion that the picture is destined to be sent to America, if it is not already destroyed ."

Mr. Varadan concealed his face with his kerchief, perhaps to conceal his amazement, and, mumbling something about his acting at once, left the room in haste. I had to follow his example.

IV

I did not see Gopu for a week more. At last I ran across him one day in a lunch home in Triplicane. He told me he was hard at work reading books on evolution and fundamentalist

views in the University Library, as he believed he might be a very important witness in the forthcoming trial. He pictured in ecstasy Mr. Varadan intoducing him in a hushed atmosphere to the reverential Magistrate as the brilliant private investigator to whom the police was for ever indebted for the defeat of the most audacious attempt to check the onward progress of humanity and civilisation. Just when we were finishing our coffee, Mr. Varadan marched in, tired and worn. " The man is evidently still on the track of the criminals," Gopu confided to me.

Mr. Varadan bowed to us and walked over to a seat close to me and ravenously fell to his lunch. I could notice that Gopu was impatient to hear him. Mr. Varadan finished his lunch and then told us he was coming now from Parthasarathi Kuppam. " The work was exacting, and it is a hot day, but I have succeeded," he added, wiping the perspiration on his brow. Gopu gleefully exclaimed, " Congratulations, Mr. Sub-Inspector. I always fancied that the clue must be near the sea. You see I was right in thinking that the destination of the picture was America."

Mr. Varadan raised a surprised and amused face. " What are you talking about? I went to see Kuppam in connection with a fishing brawl."

" But Mr. Karunakaran's picture?" Gopu faltered.

" Oh, that picture!" replied Mr. Varadan. " It is alright. Mr. Karunakaran had lent it to a friend and forgotten. It is now in its usual place on the wall. It came back the same evening, before I came to hear your story."

The Indian Colony of Champa.

By Babu Phanindranath Bose. M. A., of the Viswa Bharati, Shantiniketan. An interesting and informing work of research dealing with the colonization by Indians in the early Christian Era at Champa in Further India—a great kingdom that existed in the land now comprising the Southern portion of Annam (French Indo-China)

Price—Boards Re. 1/8 Cloth Rs. 2.

Theosophical Publishing House, Adyar, MADRAS

KRISHNAN NAIR BROS.,

(GOLD MEDALISTS)

ARTISTIC PHOTOGRAPHERS & BROMIDE ENLARGERS

The Round, TRICHUR

(Cochin State)

Established 1910.

Branch :

Main Road, TRIVANDRUM

(Travancore)

ARTISTIC PHOTOGRAPHY ATTENDED WITH THE BEST WORKMANSHIP.

OLD PHOTOS REPRODUCED.

ENLARGEMENTS TO LIFE-SIZE IN BROMIDE-PAPER ARTISTICALLY FINISHED FROM ANY PHOTO.

A SPECIALITY IN "CHILDREN'S PHOTOS."

WE MAKE EVERY SORT OF

LANTERN SLIDES

AT SHORT NOTICE.

OIL AND WATER PAINTING & CHALK WORKS UNDERTAKEN AT MODERATE RATES.

AMATEURISH WORK, UNDERTAKEN.

Terms Moderate.

Apply for Price List.

SUMUGHA VILAS

HINDU RESTAURANT

PALGHAT

NEAREST TO THE RAILWAY STATION

LUXURIOUS AND COMFORTABLE BOARDING

GUESTS RECEIVED AT ANY TIME DAY OR NIGHT

SPECIAL INDIVIDUAL ATTENTION BESTOWED

CATERING A SPECIALITY

HIGHLY SPOKEN OF BY ONE AND ALL

THE BEST HOTEL IN PALGHAT FOR

CLEANLINESS AND SANITATION

DO GIVE SUMUGHA A TRIAL !

AND YOU WILL BE SATISFIED YOU HAVE FOUND

OUT THE PROPER PLACE FOR BOARDING

Proprietor:—

T. K. Rama Iyer.

INSURANCE CAPITAL

BY K. S. RAMACHANDRA IYER

ALL the world over today insurance companies play a very large part in collecting large funds and in investing them for nation-building activities. The complaint in India has been that it is difficult to get capital for any new enterprise. So far as the ordinary industries are concerned, this is true to a certain extent. But it is not so in respect of insurance business. Here is one industry where the original capital taken from shareholders is not only allowed to remain intact, but right from the very start that capital is invested and is made to earn interest. Unless a catastrophe happens and whole places are completely destroyed where an Insurance Company is interested, there is no likelihood of any insurance company finding itself devoid either of its capital or of its surplus. From experience gained through a series of years, insurance underwriters have come to realise that a certain portion of the income earned every year should be set apart for meeting losses and even a special fund is provided to meet untoward losses. During recent times no insurance company has come to grief even by a conflagration; if insurance companies have gone into liquidation, the reasons cannot be due to any accidents but to the manner in which investments were made.

Taking the general insurance companies of India for the present, though the beginnings were scantiest, in the year 1919 no less a sum than Rs 1,82,00,000 was paid by the people of this country for bringing into existence general insurance companies. During the last 10 years, the original paid-up

capital has gradually increased and today the total funds of these general companies stand at over Rs. 2,30,00,000. This means that during the last 10 years the loanable capital collected by these institutions has increased by that figure. The assets of these companies come to Rs. 2,92,21,385. If more and more of the fire, marine and accident insurance business is diverted into these general companies, there can be no doubt that in another 10 years the loanable capital that these general companies will be able to collect will easily come to 3 to 4 times of what it is today. It is, therefore, in the interests of this country that the Indian people should exclusively support Indian Insurance Companies. Co-operation from all the trades and industries of this country is essential.

It cannot be said that Indian insurance companies have no handicaps. General insurance business has much to do with Banking activities. Unfortunately in India, local Banks are few and far between. The natural result is that most of the export trade has to be negotiated through foreign Exchange Banks, and even in regard to inland trade, a portion of this business is financed by these banks Banks in this country may be divided into three classes; the Imperial Bank of India; the Indian Banks; and the Foreign Exchange Banks.

The first two, really speaking, are not interested in export business. Their main business consists in advances on merchandise or on property. That is to say, their business is confined to purely fire insurance. In so far as the export business is concerned, this is entirely controlled by foreign Exchange Banks doing business in this country. What the export trade of this country is, any merchant ought to know. Crores and crores of rupees worth of raw materials are sent from this country. In a business of this character, the sellers at this end have always to go to these Exchange Banks and take advances on their goods. All documents in connection with such export trade have to be handed over to the Bank in question and the most important document which a Bank specially insists upon is the marine insurance policy. It is here that Indian insurance companies, to some extent, are confronted with difficulties. Foreign Exchange Banks, since the advent of the Indian

HAND EMBROIDERY APPARATUS

No more handwork. Latest novelty. Automatic motion Anybody can do embroidery work by means of this machine on cotton, wool, Silk plush, Velvet etc. Most useful for ladies. In five minutes every one becomes perfectly master of the Apparatus.

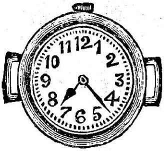
With full instructions Rs. 2—14—0.

Apply to:—

CANADIAN WATCH PEOPLE,

George Town, MADRAS

A Gold plated lever wrist watch for Rs. 6-14-0 only.



Hullo! Readers of the "Scholar". Have you ever had a lever wrist watch at the above price? No. Certainly not............Now come on. Ours is the famous Regd. "Fido" lever wrist watch, handsome to look at and gold plated.

Sent with a **free Rolled Gold Chain** for Rs. 6—14—0 nett.

FANCY WATCH HOUSE,

P. O. Box 119; MADRAS

LOOK SHARP! LOOK SHARP !!

A German Combination box Containing 130 valuable Articles.

Price Rs. 2—12—0 only.

A beautiful English made fountain pen fitted with gold plated Nib, Gold plated Imitation diamond Rings. Shirt Buttons Brooches, dolls for children, knives, Keyrings. chains, high class pencils, Pencil clips. Penholders, High class nibs. money purses. Ink-bottles. Inkpills, Scent bottles, Transfer pictures and Safety pins. Altogether 130 articles. Get one box by V. P. P.

GENUINE WATCH COMPANY

Mint Buildings P. O.,

MADRAS.

ANANDAVIGADAN

This Tamil monthly is a favourite of the Tamilians in the Tamil land. Enjoys the best circulation. Every month it contains 64 pages of reading matter. Suits the tastes of all kinds of people. Annual subscription Re. 1—0–0 only.

Sample copy Free.

ANANDAVIGADAN OFFICE,

244, Mint Street, MADRAS

USE ALWAYS PRAKASAM INK POWDER

Each packet will produce an inkpot of free flowing and non-corrossive best ink. Price each Blue-Black, Red, Green and Violet Per Box (100 Packets) As. 12

Red Marking Ink As. 2 per bottle

Violet Rubber Stamp Ink Price As. 4 per bottle

ANANTHA INK

A good quality Ink at cheap price Best for Fountain & Steel Pens

Blue, Black, Red, Green & Violet

2 oz. Bottle As. 3. 4 oz. Bottle As. 6.

V. P. charge extra. Special rate for trade—list free.

P. A. AIYER'S INK WORKS, Trichur, (Cochin)

REAL HORN SNUFF BOXES

Best Workmanship **Fancy & Durable**

No. 1. Snuff Boxes are made with strong and superior hinges and in many attractive patterns.

No. 2 Snuff Boxes are made with ordinary single hinges and in many attractive patterns.

SIZES	*Small* 2 inches	*Medium* $2\frac{1}{4}$ inches	*Large* $2\frac{1}{2}$ inches
No. 1	Rs. 0—10—0	0—12—0	0—14—0 each
N o.2	Rs. 0—6—0	0—8—0	0—10—0 each

Do. Rose Wood 0—5—0 each ; Do, Sandal Wood 0—6—0 each

Ivory No. 1 Medium size Rs. 5—0—0 each.

V. P. Charges Extra. Special rate for Trade—List free on request,

LAKSHMI VILAS VARTHAKA SALA,

TRICHUR (S. India)

IMPROVE YOUR ENGLISH

TO KNOW HOW, JUST DROP A P. C. to:—

Mr. M. Venkatasiah, B. A.,

Krishnaraj Mahalla, MYSORE

Free! Free!! Free!!!

You need not think for your Opthalmia and accompanying eye troubles; use "NETRA-BONDHU" and be cured. Guaranteed relief within 24 hours.

As. 6 each, Dozen Rs. 3

Agents wanted. Sample Free.

Apply in English to:—

Dr. M. M. Mukherjee, M.R.A.S. (Lon.)

Post ITINDA, 24 Pargs.

"INCURABLE DISEASES"

whatever they be, can be cured ONLY by

AMRITA SANJIVI

Offered at low charges that this good news may reach everyone. Different terms for Zemindars and Rich Men. Write today and be free from care and worry.

CURABLE DISEASES

For the 18 kinds of Leprosy, 20 of Meha, 8 stomach diseases, 7 kinds of consumption, 800 poisons and all women's diseases pretaining to the monthly courses and pregnancy, etc., etc. Amrita Sanjivi with the proper treatment is unrivalled. For 41 days Rs. 10. For 21 days Rs. 5. V. P. charges extra.

Vaidyapati **R. M. Narayanaswami Pillai,**

Amrita Sanjivi Depot, Palni, S. I. Ry.

insurance companies, have not shown much friendship to the latter. Instances can be multiplied showing that when policies were taken by exporters with Indian companies and handed over to these Banks, they were either half-heartedly received or even refused. Several times hints were given to merchants not to bring Indian insurance companies' policies, but always to bring policies issued by English insurance companies. It is only in India that this sort of attitude is adopted by foreign Exchange Banks towards local insurance companies. All the world over Banks and insurance companies work in a most cordial manner; but even the attitude of the Exchange Banks can be changed if only the exporters of this country take up the matter with the banks. Vested interests are always careful to thwart anything if it is going to affect their monopoly. Insurance business in India was until 10 years ago a monopoly of British companies. But the time is now come when Indian insurance companies have to exist in this country and get the monopoly of the insurance income.

Insurance business 10 years ago was not receiving as much attention even in important countries abroad as it is receiving today. It was the Great War which opened the eyes of several countries that one should not depend on the insurance companies of foreign countries. When the War broke out and friendly countries became enemies, there were a number of insurance contracts existing. But owing to warfare every contract automatically came to an end and when claims arose, not a pie could be recovered. Naturally, as soon as the War was over, the business community put their heads together and began to devote more attention to insurance business with the result that practically every country in the world started insurance companies for the transaction of all classes of business. Statistics show that almost every country has established new companies during the last 10 years and many of them have done remarkably well.

The greatest advantage which Insurance companies in other countries had was that they had the entire support of their people as well as of their Government. Laws have been enacted in many countries protecting local companies as against foreign companies.

In so far as life insurance business is concerned its development has been remarkable even in this country. The rapid manner in which this business is developing is an evidence how Indian insurance companies will succeed if the people of this country only support them entirely. It was this support of the Indian insuring public that has been responsible for the very high position some of the Indian life insurance companies have attained. Four of the leading life insurance companies of this country alone have assets exceeding 12 crores of rupees and every year these funds are mounting up rapidly. In that way insurance companies are adding every year to the loanable capital that will be available in future in this country.

Revised Edition of

SARMA'S

PRACTICAL PHYSICS

IS NOW READY FOR SALE

(at Rs. 2 per set of 3 parts)

PARTS ARE NOT SOLD SEPARATELY

From

The Editor,

"The Student,"

CHINGLEPUT, (South India)

TALKS ON THE PATH OF OCCULTISM

is a companion volume to *The Masters and the Path*, and is intended for the daily use of aspirants. It consists of a commentary by Dr. Besant and Bishop Leadbeater jointly on *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path*, and is full of detailed explanation, advice and instruction. Pages 969 with full index

Price : Cloth and Gold Rs. 12; Boards Rs. 10

Theosophical Publishing House, Adyar, MADRAS.

Telegrams: "SIGACO" Phone: 3168

The South Indian General Assurance Co., Ltd.,

(INCORPORATED IN INDIA)

Head Office: 7 & 8, MACLEAN STREET,

George Town, Post Box No. 76, Madras.

Authorised Capital: Rs. 10,00,000

Divided into 20,000 shares of Rs. 50 each.

BOARD OF DIRECTORS

1. K. Sankunni Pandalai Esq. B. A., Deputy Chief Town Engineer and Administrator, "The Tata Iron & Steel Co., Ltd.," Jamshedpur.

2. K. Padmanabha Panikker Esq., M. B. (Edin.,) M. L. C., Municipal President, Alleppey, Director, "The State Aided Bank of Travancore Ltd., Alleppey.

3. C. Sankara Menon Esq., B. A. & B. L., High Court Vakil, Quilon; Director, "The State Aided Bank of Travancore Ltd.," Alleppey; President, Board of Directors, Thomas Stephen & Co. Ltd.," Quilon.

4. K. C. Pandalai Esq., B. Sc., (London) F. R. E. S, Proprietor. "K. C. Pandalai & Co." Madras.

A first class Indian Life Office offering maximum benefits at minimum costs.

Double and Triple Benefit Policies a speciality.

Influential and reliable persons are offered the best opportunity as agents and organisers.

Intending agents are invited to correspond with

Messrs. K. C. PANDALAI &

Managing Agents.

THE MATRIMONIAL REVIEW & MISCELLANY

COCHIN, S. INDIA

A MONTHLY SPECIALLY DEVOTED TO THE DISCUSSION OF MATRIMONIAL & ALLIED SOCIAL & ECONOMIC TOPICS

Annual Subs. Rs. 2 **Specimen Copy As. 2**

(Royal Octavo Size with 25 to 30 pages of reading matter)

TRENCHANT & TELLING—PROGRESSIVE & CULTURED

Best Medium for Advertisements—

Matrimonial Advertisements A Speciality.

SOME OPINIONS

"I consider your Review to be a step in the right direction. The vital question in this great and ancient land for the next fifty years is going to be marriage, whom to marry, when to marry, how to marry, what is marriage, how to breed and bring up children, on the proper solution of these questions will depend the future of our beloved Motherland. The questions are already being put and wild waves are rolling on the once stagnant waters of our sacred rivers from the Ganges to the Kaveri. May your Review help in the process of making the dead waters alive once more and save them both from baneful putrefaction and from equally baneful brine!"

A. S. P. Ayyar, M. A., I. C. S.,
Sub-Collector, Berhampore.

"I congratulate you on the very interesting literature you are putting together every month in the "Matrimonial Review." You have helped to concentrate attention on that deeply important institution of matrimony in social existence. Your journal will serve as the fit medium for much precious wisdom to be learnt by the readers of both sexes."

P. R. Krishnaswami M. A.,
Government College, Kumbakonam.

"The articles are very well written. They are both interesting and instructive. The get-up is excellent. I do hope it will have a wide circulation both in India and abroad."

Prof. N. C. Mittal, B. Sc., F. G. S., M. R. A. S.,
Prince of Wales College, Jammu.

THE POONA SEVA SADAN SOCIETY

BY MRS. JANAKIBAI BHAT

"Educate the mother and the Nation educates itself."

THE aims and objects of the Poona Seva Sadan Society, if read between the lines, plainly show that they are meant to render Indian women better citizens of the country in every sense of the word. I shall describe in this article, however succinctly it might be, the general scheme of work chalked out by this Society for carrying on its various activities, the avowed object of which is to elevate Indian womanhood to a level at which they might be reasonably expected to participate—and participate intelligently and profitably—in the general up-lift of the nation—whether it be social, economic, industrial, or even political. In short, the attempts of the Poona Seva Sadan are unmistakably for preparing Indian women for better citizenship.

The origin of the Poona Seva Sadan is really an interesting and instructive story. I can do no better than quote our Honorary Organiser and General Secretary, Mr. G. K. Devadhar, who may be considered the soul of all the activities for which the Society is responsible. He has unfolded it on an important occasion in 1925 in the following terms:—

Before enumerating the up-to-date results of this work, a passing reference to the circumstances which gave birth to the idea of starting this Institution will not be out of place. Being a member of the Servants of India Society, a thoroughly non-sectional, non-sectarian body for the training of national missionaries, and. working under the direction and guidance of my late master Mr. Gokhale, my work always brought me into living touch, during my constant tour all over the country, with the realities of the conditions in which the people of India live. While engaged in the Famine Relief Campaign in the United Provinces in 1907—'08, the conviction that was dawning on my mind grew deeper and stronger every day that India needed just as much an army of trained women workers in various fields of national advance at least for the benefit of their sisters as she needed a band of devoted and trained men to lead her courageously in her onward march at almost every stage. This thought had such a powerful sway on my mind, that soon after my return to Poona and even before the completion

of the Plague Relief and Inoculation campaign in the city which was being directed by me then, I arranged to call half a dozen small meetings of such of my friends, both ladies and gentlemen, as would feel interested in this idea. Among them the name of the late Mrs. Ramabai Ranade deserves a prominent mention. These meetings resulted in a resolve to undertake the education and training of half a dozen poor widows as social workers. Thus the small seed blessed as it was has steadily developed today into a mighty growth, rich with flower, fruit and shade, all placed at the service of humanity.

As a result of the preliminary discussions referred to in the fore-going paragraph a humble beginning was made in October 1909 and a regular educational class was started which met from day to day for the benefit of grown-up married women as also widows, first as a Branch of the Seva Sadan Society, Bombay, which rendered some financial help to this Branch. Later on, however, they pleaded their inability to continue such help, and we had, with their full consent, to separate from them and carry on our activities wholly on our own responsibility. It is interesting to know that at the very beginning the number of women attending the class was about a dozen only. We had then no house of our own ; and the class used to meet for about three hours' instruction in the Three R's in the after-noon at the private house of the late Mr. Justice Ranade, to whom most of the present day activities—social, educational, political etc.—can safely be traced. Mrs. Ramabai Ranade, his widow, was herself one of its early sponsors, and continued to be the President of the Society till her lamented death, which occurred in 1925. Again the Society at that initial stage had not a single rupee in its pocket, nor had it an inch of ground which it could call its own. To quote Mr. Devadhar again :

> By gradual steps and from year to year this small beginning with a single class of 14 women in Poona has now grown into an organisation separately registered under Act XXI of 1860 with the definite object of training Indian women for all walks of life and of rendering service to the women and children of India under all circumstances. It has today standing on its rolls 1231 names (including 227 duplications) thus showing that it has definitely undertaken to impart most practical and useful instruction to over 1000 individual women and girls with 87 small and big classes of all sorts.

The Society has been able to develope wonderfully during its existence of hardly about 20 years. As has been shown

already, in 1909 it started its work with a dozen women receiving only primary education. Gradually department after department has had to be added to meet the growing and pressing requirements of women, anxious to have various kinds of educational facilities. Of all these the Medical Department requires prior mention The want of qualified midwives and fully qualified nurses as well as lady doctors has been steadily growing in volume year after year throughout the length and breadth of the country. But women, especially from amongst high class families had prejudices of perhaps a century old against taking up such courses ; and Mr. Devadhar had to fight a stiff and strenuous fight to overcome the same ; and it is gratifying to note that he did overcome them by the genuine and valuable help of his medical friends occupying high positions in that line—official as well as non-official. Nor was the Government Medical Department behindhand in extending to him a sympathetic and encouraging treatment in a variety of ways. The net outcome of his endeavours is that the old and long-standing prejudices have now almost totally disappeared and women from respectable middle class families are now coming forward pretty freely to receive medical education of different kinds, and are swelling the number of women workers necessary to diffuse medical relief—especially amongst women and children. Similarly, the Society has been meeting another requirement of the times, perhaps of the same magnitude and importance, by conducting a full-fledged Training College for training teachers for mass education of girls.

[Particulars of the technical and other education imparted at the Sadan will appear in the November issue.]

The Vishnu Sahasranama

With the Bhashya of Sri Sankaracharya to which is added the Latest Vyakhya of a Sanyasin and the Karika of an unknown author, Translated into English by R. Ananthakrishna Sastry. **Price-Boards-Rs. 2/8**

Theosophical Publishing House, Adyar, MADRAS

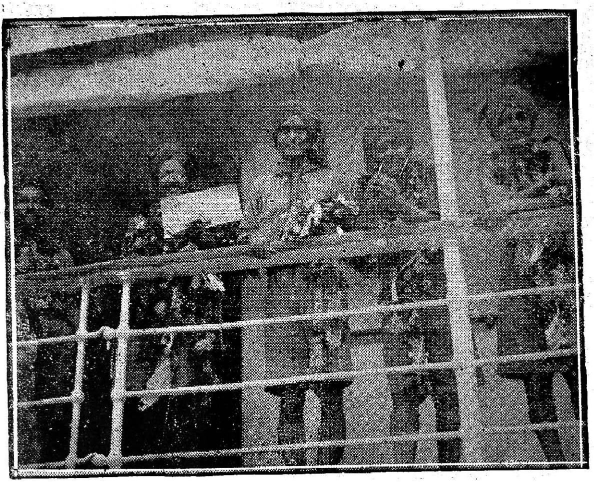
AN INDIAN SCOUT'S IMPRESSIONS OF ENGLAND

BY M. V. VENKATESWARAN, M. A.

IMPRESSIONS recorded by persons who travel abroad, although they are bound to have much in common, have a value in so far as they bear the imprint of the individual's outlook on life, and consequently, the particular perspective which the reader is enabled to get through such. That, perhaps, is the only justification for my attempting to jot down some of the thoughts which passed through my mind as I experienced the impacts of the World Jamboree, and of the countries through which I passed recently. To sum up in a nut-shell all that one experienced and all the thoughts referred to above, would be to attempt the impossible ; because, a nut-shell, however big, cannot hold all the thoughts that visit our minds.

That nearly 50,000 boys gathered from 42 countries, lived under canvas for above a fortnight, in a spirit of comradeship despite heavy weather-handicaps and various other inconveniences ; that the Scout movement demonstrated what very few other movements have succeeded in doing so far—the possibility of different nations, different colours and different creeds living a common life under the impact of the brother-hood spirit ; that Royalty jostled with labour in giving a hearty welcome to the boyhood gathered from all parts of the World ; that advanced America and Britain were alongside of the boys from Barbados and the interior of Africa, all these must have been recorded and passed on to readers by the Daily Press. I shall not, therefore, attempt any description of the Jamboree, or the events that formed part of it. More specially am I concerned with telling Indian Youths what they can rise up to within the Scout brotherhood and what headway they have to make in the shortest possible time in the direction of organisation and discipline, so that all our emotions, strong as they are, and all our thoughts, noble as they are, may find fruit both for the sake of the country in which we are privileged to live at present, and for the sake of of the World to which this country has certainly a contribution to make as a Nation.

THE WORLD'S CHIEF SCOUT BLOWING THE KUDU HORN



ON BOARD THE STEAMER

This was the first time in the History of the World that nearly 200 Indian youths of varying ages, different communities and different religions, went outside the country and travelled together for a common purpose. India has sent in the past Missionaries on various missions; but this particular party had no mission as such, except to live as Indians in the great Jamboree. Bombay, with which I for the time being am more fully concerned, supplied the largest single unit sending as many as 89 out of a total of 200 gathered from all the provinces together. We travelled from Plymouth wherefrom, after receiving a very hearty welcome, we proceeded to a small English village. What a contrast between our own villages and the orderliness of the comparatively small number of houses which we saw. The land around cannot be said to be more fertile than ours; the labourers, I am sure, cannot be said to be more hard-working than our farm people; and yet, in this remote place, they had a branch of the Co-operative Movement, banking facilities of the most up-to-date type, picture post cards to sell of the fine things that their village had and numerous labour-saving devices for daily life. So, the first impression that we got on landing in Britain was one of an ordered society where every one was striving to make physical life cleaner and more comfortable than we have in our country. Perhaps, they exaggerate the physical side of things; but, it is a wrong principle altogether to divide life into compartments and say that one section of it is more important than any other. A man who does not worry about physical comfort is not likely, in the long run, to worry about emotional or mental comfort either.

From Plymouth we went over to London. London has been described in travellers' books and by many people. Its Police has been almost apotheosised, its wonderful system of traffic has sent many writers into raptures and its cosmopolitanism has been sung about a good deal. One need not add that the commercial aspect of London has received full attention. While all these and many more have their attractions, one thing which struck me most was the great attention that they pay for the preservation of the fame of their heroes, by building monuments and various other devices. While this is common

to practically all the places in Europe, it is very pronounced in London itself. Indeed, one may go to the length of saying that one can study a good deal of Britain, of her past achievements and possibilities of her future, by concentrating one's attention on London and her suburbs. A month's stay in London is all that we had, but during that one month the central impression that we gained was one of orderliness and discipline, contrasted with absence of organisation and want of discipline in our own country. Whatever be the causes that have contributed to this state of affairs, young India's immediate task is that of creating discipline throughout life in this country. By this term 'discipline', I don't mean what is usually called military discipline; but, I do mean orderliness in the industrial life, orderliness within the home, orderliness in behaviour in society, orderliness while we travel—generally speaking, *system all through*. In my opinion, one of the greatest factors that stands in the way of India's achievements along this line is the absence of comradeship between man and woman in daily life except within the home, if even there; life seems incomplete because, we have shut out women from certain walks of life. While one may be prepared fully to admit the weaknesses of Western Society—who dare say that the Eastern Society is free from weaknesses even as it is?—I still maintain that in this particular respect of attaining organisation, it would be futile for men to make any efforts were they not to carry women with them. This thought gets added force when we remember that the total number of girl-guides in London exceeds the total number of boy scouts. All of us are often accustomed to talk about our 315 miilons etc., but of what value can these 315 millions be, judged from the point of view of economic man-power, when practically half have not yet come to their own in the matter of eduction?

From London we went to Oxford and visited the various colleges. Much has been written about Oxford too and the Shakespeare country. The general impression that one gets here is one of quietness for study. If London stands for the physical plain expression of man's full energies, Oxford stands for the quietness born of scholarship; yet, it is not that type of scholarship which disables us permanently so far as activity goes, that type of examination scholarship, lifeless scholarship, which

Arya Vaidyan-K. Neelakandhan's
THE ARYA VAIDYA VILASINI VAIDYASALA
CALICUT.

Rajarogamritham. Sure remedy for Consumption
Price per 6 oz. bottle Re 1 0 0

Abalamritham. Highly recommended for all female diseases
Price per bottle 16 oz Rs. 2 0 0

Grahaneantaka Dravam. For Dyspepsia and all diseases of children. Price per bottle 8 oz. Re. 1 0 0

Ushnaroga Vinasana Tailam Most effective in venereal diseases. Price per bottle 8 oz. Rs. 2 8 0

We can also supply such other patent medicines.
Price list will be sent free on application.

The above medicines can also be had from:—

The Sreenivass Ayurveda Mandhiram
Post ***CHALAPURAM.***

ANDHRA AYURVEDIC PHARMACY Ltd,
19, Harris road, MADRAS.

The most reliable house for genuine Sastric Ayurvedic Remedies. Awarded First Class Gold Medals and Certificates everywhere from

COLOMBO TO HARIDWAR

Founded by Dr. A LAKSHMIPATHI, B, A. M. B C. M. Bhishagratna

TRY OUR

Chyavanaprash-Stimulating expectorant, respiratory antiseptic, general tonic and tissue builder in wasting diseases. 4 oz. Re. 1. 1 lb Rs. 3

Sidha Makaradwaja-General tonic ophrodisiac, antisyphylitic, and cradiac tonic, 1 bottle Rs 5.

Bringamalaka Thailam-Most effective remedy for excessive heat, head-ache, eye-diseases and brainfag. 4 oz Re. 1. 1 lb. Rs 3.

Catalogue free on application

V. KRISHNASWAMY B. A., Manager.

AZEEZ & Co.,

CHEMISTS & DRUGGISTS,

New Road, **COCHIN**

(OUR DISPENSING DEPARTMENT)

DOCTORS' PRESCRIPTIONS ACCURATELY MADE UP

WITH THE BEST ENGLISH DRUGS

AT MODERATE CHARGES.

THE PIONEER FURNITURE WORKS,

KALLAI—MALABAR

Prop: P. N. MENON

Stockists of up-to-date, high finished and reliable articles of furniture such as household, office and class-room varieties, made of well seasoned wood under the careful and close supervision of a skilled and experienced man of the art.

Also undertakes to supply wooden materials to owners or contractors of Building and for any similar constructions, in accordance with the plan.

A trial will convince you that our word always carries its exact meaniag.

Rates: Reasonably moderate. Price-list sent free to address on application.

***Execution*: PROMPT**

For further particulars please write to:

The Manager.

GENUINE GRAFTS & FRESH SEEDS.

3 years old Mango plants	per dozen	Rs. $7\frac{1}{2}$
Guavas, Pomegranates, Figs etc.	do	do $4\frac{1}{2}$
Limes, Oranges, Pomeleos, Citrons etc.	do	do $7\frac{1}{2}$
Choice Varieties of Roses and Coloured crotons	do	do 5
Jasmine Varieties, Creepers and English Flower plants	do	do 5
English Vegetable and Flower seeds set of	12 sorts	do $1\frac{1}{4}$
do do	24 do	do $2\frac{1}{2}$
Indian Vegetable seeds	do	do $1\frac{1}{4}$
Silveroak (Grevillea Robusta) Seeds per lb.		do $4\frac{1}{2}$

CATALOGUE FREE

R. SUNDARESA MUDALIAR,

Chandra Nursery, Salem Junction P. O.

ANANTHAKUSUM PERFUMES

Make your own pure and first class Toilet articles (Hair Oils, Handker chief Perfumes, Perfumed Thambul Pills or Powder, Sweet Scented Tobacco, Scented Tooth Powder, etc.) with the above, in your own home, at cheap cost. Simple process. Small capital, Gigantic profit. Best for a profitable business too.

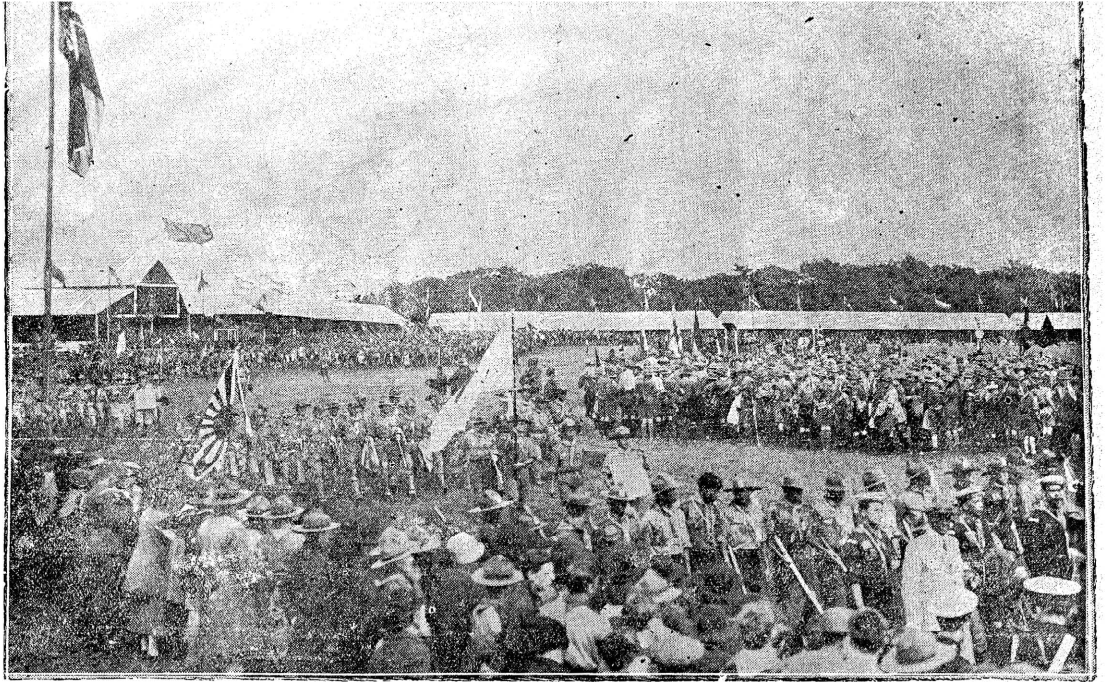
Ananthakusum Perfume (For Hair Oil) No. 1. Rs. 2—8—0; No. 2. Re. 2. No. 3. Rs. 1—8—0 per bottle. (24 ounces of Hair Oil can be made with one bottle.)

Ananthakusum Perfume (For Chewing Tobacco) Rs. 1—8—0 per bottle. V P. charges As. 7. extra up to 4 bottles.

Detailed List Free.

JEEVARAKSHANI OUSHADHALAYAM,

Trichur (S. India.)



has made some of our graduates helpless. It is scholarship allied to sportsmanship. While the place itself is quiet, there is life in the institutions. The tradition that has been built round each College partly due to Chapels, partly due to dining halls, and partly due to centuries of concentration on a particular type of thought, have helped to stamp the Oxonian with a particular atmosphere. There is no gainsaying the fact that the University as such is out to create men for leadership, not merely men who would become recluses in existence. Studies are not the most important thing. In England, whether it is in public School or in the University, they aim at pushing up youth to its ultimate destiny; in our own unfortunate country, all forces tend to depress him to prevent youthful enthusiasim finding expression, and the sword of Damocles of an examination which begins to threaten the life of a child at the age of five ends only when he is above 25 or so. This is a fitting emblem of the inquisition spirit which is far too prevalent still among the so-called examiners in our Universities. I am by no means certain that if there is anything like a final judgement day, our Universities will have to stand before the bar of the Judge, whoever he may be, for stifling the aspirations of tens of thousands and for making the lives of many more miserable. I can't express it more strongly than what I have done. I know of the noble efforts of many; I know the value of examinations but, there are limits to the importance which might be attached to these. Life is a much stricter examination than what an examiner can give us in the course of seven days.

THE BHAGAVAD GITA.

By Dr. Annie Besant & Babu Bhagavan Das, M. A.

Devanagari Text—Free translation into English. A word-for-word translation—An introduction to Sanskrit Grammar and a complete word index. Second Edition—Revised. Pages 320. Index pages 73.

Price: Cloth and Gold Rs. 5/-; Cloth and Ink Rs. 4/8; and Boards Rs. 3/12.

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS.

Beggar : I have not tasted anything for the whole of today..............

Lady of the House : That is right. I too have not. It is Ekadasi Day.

ASTROLOGERS NO LONGER REQUIRED!!!

"**Daiwa-Darpana**" or "**Fortune-Mirror**" is everybody's "Home-Astrologer", "Ready-referencer", "Precious Guide" and "Fountain of Futurity". It dispenses with the necessity of depending any longer on Astrologer's advice. It has come out from the pen of an eminent Astrologer whose fame has not only spread throughout the length and breadth of India, but has also travelled to various distant lands such as America, Africa Arabia, Messapotamia, Malay states etc The theories and results in the book are purely based on the wide and long experience of the author who is well known for his correct predictions. The Press and Public unanimously talk very highly of the book. The Price of the book is Rs Ten; but it will be disposed of at a trifling sum of Rs. 3/13 only including postage as the binding of the book is slightly damaged and the author is shortly proceeding to Europe and America. Few copies only are in stock. Order immediately to save disappointment "**Royal Road to Racing**" Spots out Dark Flukes. System sure, simple and scientific. It is the Golden Key to unlock the mysteries of the Turf. Highly appreciated by the Public. The Price is Rs Ten; but it will be disposed of for Rs. 3/4/— including postage Order immediately as few copies are in stock. "**Character-Reading Course**"!!! Enables every one to read at a glance anybody's Lucky Days, Dates. Character etc. on receipt of Birth-date. Price Re. 1/6/—including postage.

The above Set Worth Rs. Twenty-one will be disposed of for a trifling sum of Rs 7/9/— including postage.

Consult when Astrologers completely fail!!!

For answering any five queries such as marriage, Issues, Journeys, Friends, Enemies, Affinity. Changes. Examination, Money-prospects, Suitable Occupation. Law-suits, Unexpected source of wealth etc. Rs. Two only. For one year Reading Rs. Three; For 5 years reading Rs. Ten. For complete hand reading Rs. Fifteen. Lucky Days, dates, character etc Annas Seven only. Send Birth date, month, year and correct Question-Time. Highest credentials from every part of the Globe. Entire Satisfaction Guaranteed

"Shri-Krishna Kabacha" that successfully counteracts evil influences of planets, promotes prosperity and secures success in all undertakings costs Rs Ten only.

Kindly mention this magazine when ordering any work from me.

Prof. K. N. BHANU "RAMALADNYA"

POONA CITY (India)

Are You a Teacher or a Professor?

A DOCTOR, A LAWYER, A FOREST OR AN EXCISE OFFICER? AN AGRICULTURIST OR A MERCHANT? ARE YOU A DRAFTSMAN OR AN ENGINEER? ARE YOU A CHESS PLAYER?

If you suffer from lassitude or your brain refuses to function a pinch of ***Dr. G. B's Medicated Snuff*** is what you require. Try it once and be convinced.

Price of a bottle 4 annas only.

Price list will be supplied on request

Apply:— GURU BASAVA & Co. LTD.,

Post Box No. 510, Park Town, ***MADRAS***.

FOR ALL KINDS OF

HALF-TONE AND LINE-BLOCKS

IN MONO OR TRI-COLOUR

IN ZINC OR COPPER

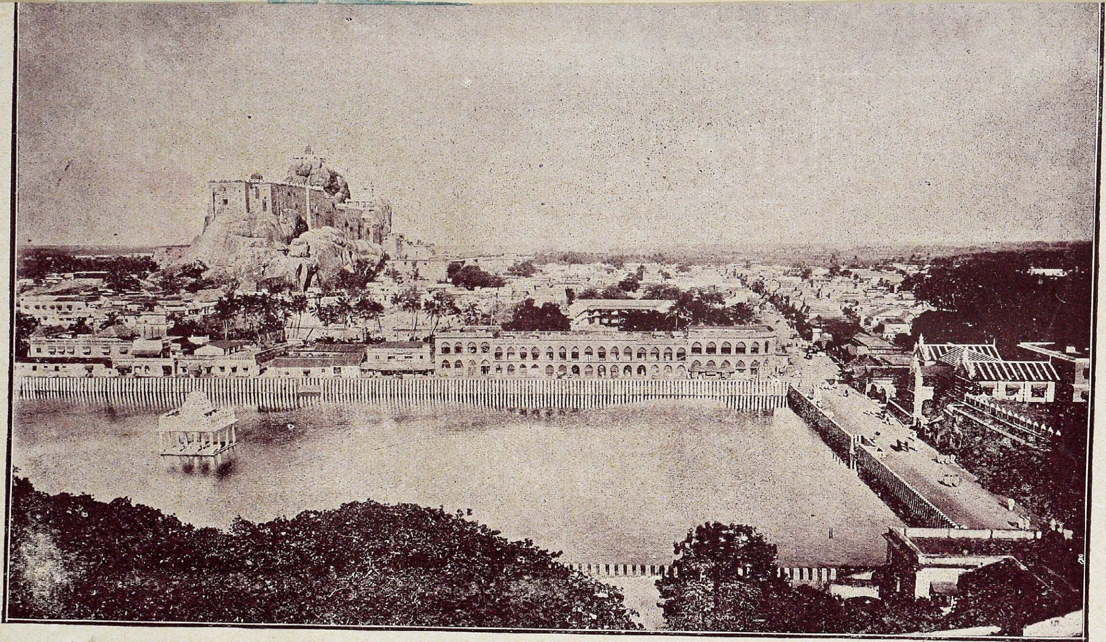
PLEASE TRY

Messrs. Appasami Chetty & Sons,

PHOTOGRAPHERS AND PHOTO-ENGRAVERS,

64, Savarimuthu Street,

Mannady, MADRAS



A BIRD'S-EYE VIEW OF TRICHINOPOLY.

TRICHINOPOLY

BY M. S. DEVESAN, B. A., B. L.

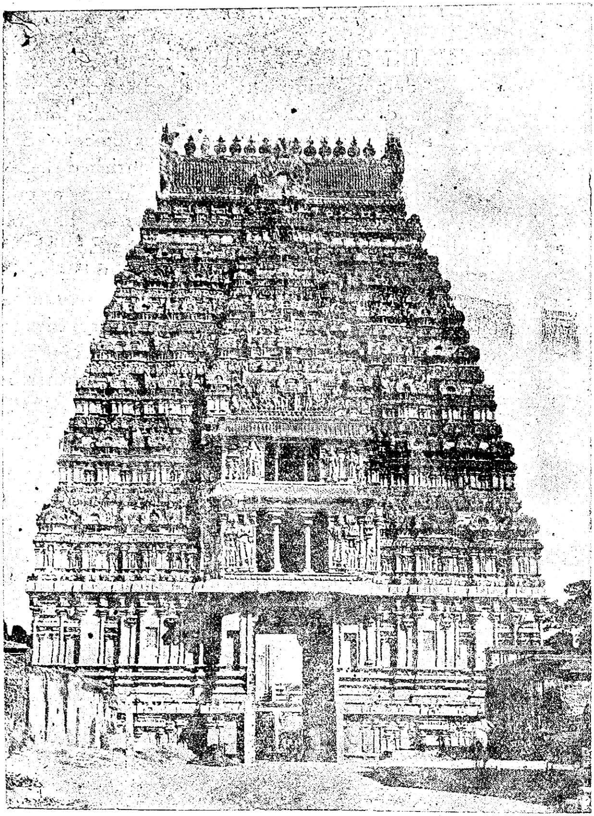
TRICHINOPOLY, called after Trishiras, the "demon" king who attained salvation at the hands of Sri Rama in the Dandaka forest, is a historic town of great importance in South India. Hindu kingdoms flourished here in ancient times and the fate of many a power was decided within its precincts. The Mussalmans and the Marathas, the French and the English have alike contested for supremacy here and left something to mark their sway or strife. And of late it has been looming large in the public eye as an educational centre affording facilities for a site of the prospective Tamil University. The commercial importance of the town, not mean even before, has further been enhanced by the recent railway developments.

The traveller who approaches the town by foot, rail or motor begins to see from quite a long distance the pretty temple perched on the top of the Rock Fort. The guardian deity Vighneswara has his shrines at the foot and top of the massive cliff. Above a few flights of steps on the middle tier are golden-capped temples dedicated to Shiva and his Consort.

The high-spired St. Joseph's church with its golden cross next catches the eye. It stands on the same extensive compound in which St. Joseph's College is situated. There are two other first grade colleges in Trichinopoly:—the National and Bishop Heber's. In the centre of what may be called the "college area" is the Teppam tank.

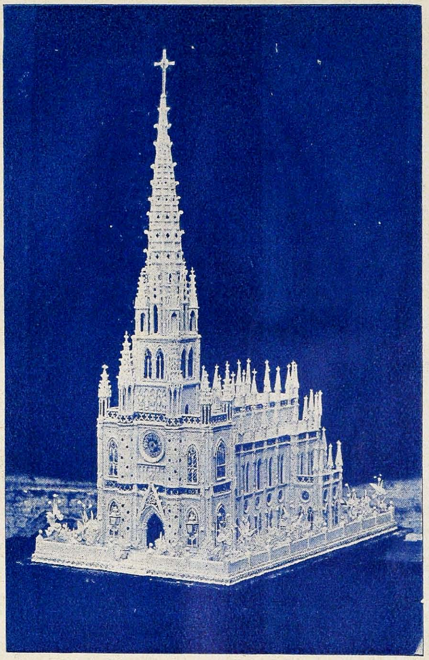
Lying close to Trichinopoly on the other side of the Cauvery is the famous temple town of Srirangam, sacred to and almost entirely inhabited by the followers of the saintly scholiast Sri Ramanuja. It is an island, bounded on the one side by the Cauvery and on the other by the Coleron which branches off from the main river to form the fertile Tanjore delta further

east. Verdant groves of cocoanut palms and mango trees afford a beautiful panorama as one goes over the Cauvery bridge

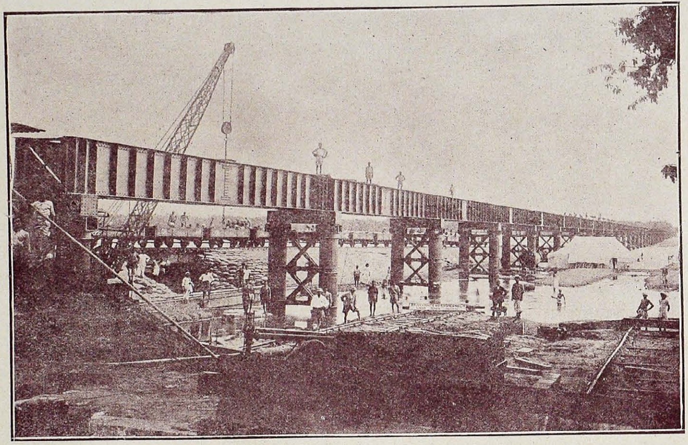


SRIRANGAM GOPURAM

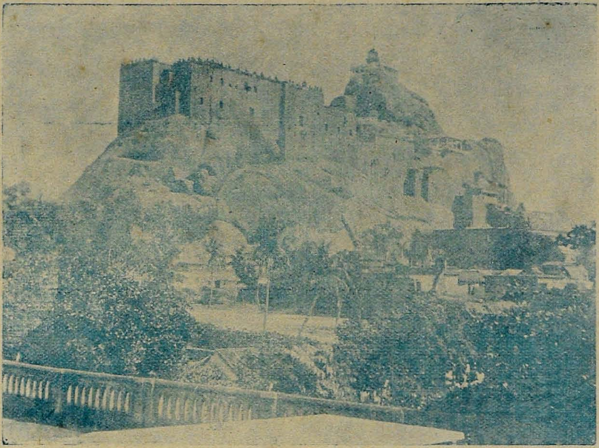
into the town. The *gopurams* all around forming the gateways of the famous temple of Sri Ranganatha with its pillared halls are a standing testimony to the architectural skill of our people



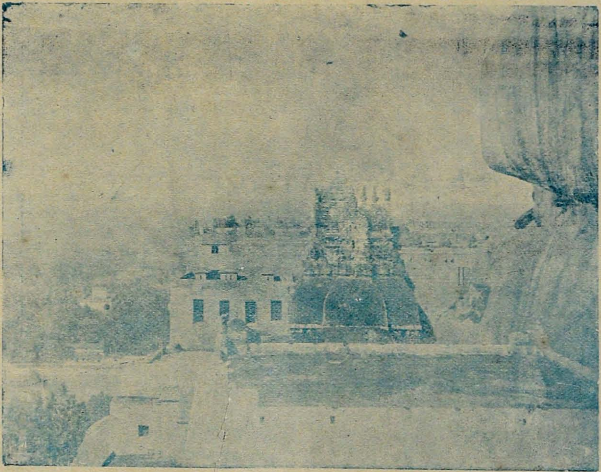
THE COLLEGE CHURCH,
TRICHINOPOLY.



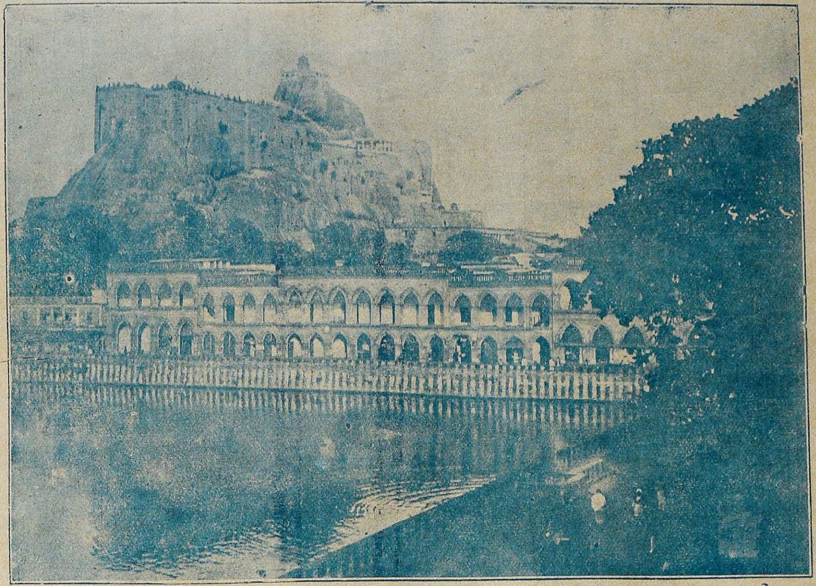
The newly constructed Coleroon Railway Bridge.



TEMPLE ON THE ROCK, TRICHINOPOLY



SHRINES WITHIN THE TEMPLE ON THE ROCK, TRICHINOPOLY



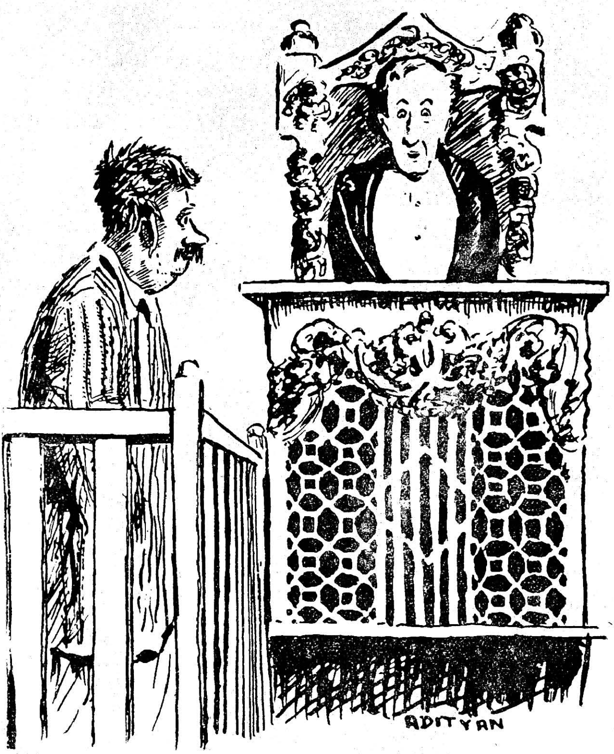
T EMPLE OF GANESH ON THE SUMMIT. TRICHINOPOLY

in the past centuries. The streets are built round the temple, which thus adorns the centre of the town. It is a question whether the average tourist of to-day is impressed more with the kaleidoscopic aspects of the thronging streets and the pretty shops on either side the narrow ways or with the fine architectonics of the massive structures constituting the temple itself.

SCULPTURE OF GANGADHAR.

Cut by Mahendra Varman in his rock-cut cave.

The bridge on the Coleron was swept away by the floods of 1924 and a new bridge has been constructed to replace the old one.



Magistrate: Why did you steal Mr. A.'s nickel watch?

Accused: Because I thought it was silver, your honour.

Tel : Modern Est. 1920

THE MODERN HINDU HOTEL,

Huzur Road, CALICUT.

Proprietor : **P. S. Lakshmana Iyer.**

Caterers to Clubs, Concerts and Parties.

BOARDING AND LODGING, THE BEST

The Hotel is situated in one of the most healthy localities in Calicut with commodious airy rooms.

Within easy reach of all important public offices, Educational institutions etc.

Within 5 minutes drive from the Ry. station.

We have a Modern Store also where things are sold at cheap rates.

OUR MERZ TYPE-WRITER

We have got in stock "MERZ" Type-writer for office, Home and Travelling use. It is a strong built machine with neat appearance. This machine will give you complete satisfaction in all your typewriting works. It has been approved by Govt. for use in public offices.

We have also stocked **OBEHA** Carbons and Ribbons for the use of all Standard Type-writers, viz. Remington, Underwood etc.

Satisfaction guaranteed.

Don't miss this opportunity.

Please send your order at once.

SAVE INTERMEDIATE PROFITS BY DEALING DIRECT WITH

Sole Agent : **P. S. LAKSHMANA IYER,**

Proprietor, The Modern Hindu Hotel,

CALICUT, S. Malabar.

What Shunmugam Snuff Does Every Day?

Shanmugham Snuff enables clerks to work longer hours with better vigour.

Shanmugham Snuff enables songsters to move the audience into ecstasies.

Shanmugham Snuff enables judges to grasp points of law and fact much better.

The national services rendered by **Shanmugham Snuff** are as varied as they are valuable. It is ready to serve you.

Special Rates to Readers of "The Scholar."

Tolas.	Cost.	Postage.	Packing.	Total.
24	Rs. 1—0—0.	0—5—0.	0—1—0.	1—6—0.
60	,, 1-12—0.	0—8—0.	0—2—0.	2—6—0.

SHANMUGAM SNUFF CO., LTD.,

P. B. 140, MADRAS

KUNJU THE CRIMINOLOGIST

BY V. C. GOPALRATNAM, B. A., B. L.

IT was the month of August. Myself and Kunju were resting after a satisfactory dinner, glancing through the Dailies, before turning in. I had passed my B. L. examination held in April, and was an apprentice under one of the leading practitioners on the Original Side. Like all new apprentices I was attending the Third Criminal Sessions which was then going on, and on seeing a report of one of the cases in which an old offender with 14 previous convictions had been sentenced to 10 years rigorous imprisonment for assaulting somebody and, walking off with his purse containing two rupees, I exclaimed "What a black-guard! Has he ever lived out of gaol, I wonder?"

Kunju who was reclining lazily sat up and asked me what it was. I passed on the paper to him with my finger on the paragraph I had read. He went through it, obviously more than once and after staring vacantly at the window for a couple of minutes threw it down, and got up. I had intended to lecture him somewhat on his continued neglect of his studies, he having failed for the third time in his medical examination, but before I could start on my theme he had gone into his bed-room.

"I say, Kunju," I called out breezily. No reply.

I got up and went in. He was arranging his bedclothes with an abstracted air.

"Feeling sleepy, old man?" I asked with exaggerated matter-of-fact-ness. He was patting and arranging his pillows.

"Nasty weather!"—from me, a little awkwardly. He lay down and composed himself to sleep.

"By the bye, about your exam.——" I attempted in a businesslike tone.

A loud nasal "Ngrrrrr——!" was all the answer.

I walked out.

A week passed. My sermon remained undelivered, the medical books unread, and the examination unnoticed. One day on returning home at about 8 P. M. I found a stranger moving about the premises, who on seeing me stopped and made a profound *Namaskaram*. He was a dark, short man, with a clipped moustache, and a shaven crown which he did his best to hide under an ample turban. He was wearing a coat which looked very much like one that Kunju had and was holding a towel suspiciously like mine.

I queried Kunju with my eyes.

"He is a servant I have engaged, Seenu," said Kunju, "for both of us. I have given him a few things of ours to wear, as he came absolutely without anything decent."

"But why any servant, Kunju?" I gasped.

"Well, my dear fellow," said Kunju, I have long been thinking of engaging one to save our own precious time, and to be generally useful to us, and Murugesan came in handy. He will look after everything for us and his pay is only Rs. 15 per month. So don't gape like that and look pleasant."

Thus Murugesan was installed as our servant and soon made himself indispensable. Short of spoon-feeding and dry-nursing us he did everything for us. We ceased to carry the keys of our wardrobes and boxes, for had we not our assiduous servant to be in charge of our things and save us from all minor worries? Barber's bills, washerman's accounts, sweeper's salary, every thing in fact was entirely attended to by Murugesan and we had nothing to do but congratulate ourselves on our, or rather Kunju's, find.

At this time there were a series of cases of theft occuring in the neighbourhood where we were living and the Police, as usual, were entirely baffled. It was becoming almost a common sight to see policemen frequently patrolling the street, especially in the neighbourhood of our quarters.

Kunju declared that he was determined to book the offenders, cost what it would. He started neglecting everything else and was engaged day in and day out in nosing about at all sorts of places and filling my ears with a flood of details about

Telegrams: "MOTORS"
COIMBATORE.

P. S. G. Sons & G. D. Naidu,

Engineers,

United Motors Building,
AVANASHI ROAD,
COIMBATORE

Ruston-Hornsby Engines, Pumps & Fittings.
Case Tractors, Ploughs, Printing Machines & Accessories,
Estate and Work-shop Tools, Lathes Rice Hullers,
Palco Paints, Gandi and Good-year Belting etc.

The Pollachi Transport Ltd.,

Bus Service between
Pollachi and Tiruppur.
,, ,, Udamalpet.
,, ,, Dharapuram.
,, ,, Palni.
,, ,, Palghat.
,, ,, Kollengode and connections to other places.

G. D. NAIDU,

Managing Agent
FOR
UNITED MOTORS
(COIMBATORE) LTD.,
Avanashi Road, COIMBATORE

Automobile Engineers & Dealers.

District Dealers for:—

Dodge, Chrysler, Plymouth, Hupmobile, Amstrong-Siddeley, Morris-Cowley, Morris-Oxford cars and Dodge Graham Trucks.

Dealers in:—

Petrol, Motor oils, Grease, Tyers, Tubes, Batteries and all Motor accessories.

Overhauling and repairs to cars. Spray Painting. Building of Bus and Lorry Bodies.

Myers Deep well Pumps and Fittings etc.

Ask for quotations.

Telephones:
40 Workshop
48 Head-office & Stores
49 Service
COIMBATORE

The Coimbatore Transport Ltd.,

Bus Service between
Coimbatore and Tiruppur
,, Udamalpet
,, Dharapuram
,, Palani
,, Gobichettipalayam
,, Satyamangalam
,, Bhavani etc.

The Coimbatore Palghat Transport Ltd.,

Bus Service between Palghat to Coimbatore, also connections to Chittur, Nemmara and Trichur.

Trichur Pollachi Transport, Ltd.,

Services between Trichur, Nemmara, Chittur and other places.

Ayurveda Vydia Nikethan,

VATAKKANTARA, PALGHAT

All Ayurvedic Medicines prepared Shastrically and under expert personal supervision, are sold at the Nikethan for moderate prices.

The patients going over to the Niketham will be examined and medicines prescribed during day and emergent cases at any time. Accommodation, close to the Nikethanam as far as possible. and other conveniences to patients coming from distant places will be arranged at the patients' own cost.

M. V. RAMAN KUTTY VYDIER,

(MEMBER, KERALA BUDDHIST SOCIETY)

FOR ALL KINDS OF

Rice and Paddy

IN WHOLESALE OR RETAIL

Apply to :

C. Gopala Menon,

Rice and Paddy Merchant,

Sultanpet, PALGHAT

The Great Trade Secrets.

To earn big money easily and independently learn the above book, in it we have disclosed all the great secrets that are rare to know from others and have clearly described how to start a profitable business of their own even with a small capital in their own home and how to make and prepare for the market the profitable and easy selling articles such as family medicines, Perfumes, Inks, Hair oil. Silver Gilt Powder, Soaps, etc., with their formulas and a glossary of the articles in 3 languages, with tables of weights and measures used in and with a directory where to buy raw materials at cheap rate and how to create a big sale. In short nothing has been left untold to make you a successful business man. Write at once for your copy. Price Rs. 2 only. V. P. P. As. 3 extra.

P. A. AIYAR'S INK WORKS

TRICHUR, S. INDIA

his discoveries. In a series of breathless narratives he told me how the *kammals* of the wife of our next-door neighbour were found to be suddenly missing and the police left guessing, how the gold bracelets on the arms of the bright little boy playing on the pial of the house opposite were spirited away in broad daylight leaving no trace behind, how in a lonely bye-lane next to our street, a gentleman returning late from the cinema was set upon by unseen assailants and relieved of his gold watch and chain and his purse containing a considerable amount, and so on and so forth.

In view of all this I redoubled my precautions and warned Murugesan never to leave our premises unguarded in our absence. The faithful fellow promised to die on the spot if any of our things should be stolen. He was fast becoming indispensable. He anticipated our slightest wishes with a perspicacity refreshing to behold. One day I told Kunju that we must get a powerful electric torch for use in sudden emergencies. Murugesan at once said that we need not waste any money over it but that a friend of his in the line who had plenty of "samples" had promised to give him one and that we could take it and give him whatever we were pleased to. Sure enough, next day he brought a big "Eveready" torch worth at least Rs. 15 and grinningly received the *Baksheesh* of Rs. 5 from Kunju.

We also noticed that the chap had an inborn instinct for cleanliness and neatness. Neither I nor Kunju having been brought up to keep things in order, our rooms in the old days used to present an appearance similar to an auction godown, with things thrown pellmell here and there. But after the advent of Murugesan the place improved day by day, some new bit of

KRISHNA: A study in the Theory of Avataras. By Shri Bhagavan Das. Second Edition—Considerably Revised and Enlarged. Last Edition 112 pages. Present Edition—pages 300. Large Sections and notes on various aspects of the Gita are added to this Edition.

Price: Boards Rs. 2/12; Cloth & Gold Rs. 3/8.

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS.

ornamentation or decoration being added every day. A beautiful cuckoo-clock started "cooing" one fine day and Murugesan said that he got it very cheap at a bargain sale for Rs. 25, the owner being so pressed for money that he readily parted with it for that sum. A splendid little marble statue of Venus made its appearance on a pretty chased teapoy ensconced in a corner. The room did look nicer and more artistic ; so what did it matter if we had to pay Rs. 30 for it, borrowing Rs. 10 from our landlord to make up the amount ? In this manner, little by little did that invaluable and aesthetic servant of ours beautify our place, which began to excite the admiration and envy of our friends. This seems to have also created some stir at a place in Tanjore District, especially in a person who was called upon to make the third remittance of a sum of Rs. 200 in the course of a few weeks.

The festival of Deepavali was approaching and Murugesan requested a week's holiday as he wished to go to his village in Madura District. This was gladly granted together with an advance payment of Rs. 50 to be recovered out of his salary. On the evening on which he was leaving, both of us had to stay out late at a drama staged in the Victoria Public Hall and it was arranged that he should lock up the place and hand over the keys to our landlord before he left for the railway station.

It was 10-30 P. M. when, after supper at a hotel outside, we came home and taking the key from the landlord we opened our rooms, and being dog-tired went straight to bed.

* * * *

I was awakened next morning by a commotion in the street outside. Just as I jumped out of bed to look out of the window, heavy steps sounded on the stairs and Kunju who had also got

INDIAN COLONY OF CAMBODIA

By **Babu Phanindranath Bose**, M. A., of the Viswa-Bharati, Santiniketan. Traces with authoritative information the history of the spread of Indian Culture in Cambodia.

Cloth Rs. 3-0-0 **Boards Rs. 2-8-0.**

Theosophical Publishing House, Adyar, MADRAS.

191409

Telegrams: "CRAYONS"

(Established in 1922)

Beware of spurious imitations !!!

THE NATIONAL CRAYON WORKS,

KUMBAKONAM

(S India)

Manufacturers of high class Crayon chalks, White and coloured, Billiard chalks, Images of Hindu Gods, as Sri Ganesa, Sri Anjaneya, Sri Lakshmi Sri Saraswathi. Blotters Penracks etc.

Medalists, Certificate holders Government Suppliers etc.

For Particulars Pleaze Apply to:—

THE MANAGER

സരസ്വതീവിലാസം പുസ്തകശാല

തൃശ്ശിവപേരൂർ

പുരാണം	പദ്യകഥ
വേദാന്തം	നോവൽ
ഭക്തിമാൎഗ്ഗം	നാടകം
സ്തോത്രം	വൈദ്യം
ധൎമ്മശാസ്ത്രം	ജ്യോതിഷം
സാഹിത്യം	ചരിത്രം
വ്യാകരണം	സദാചാരം
നിഘണ്ടു	ജീവചരിത്രം
ഗദ്യകഥ	വ്യവസായം

A Dictionary of Malalayam Phrases and Idioms.

മലയാളശൈലിനിഘണ്ടു (അച്ചടിതുടങ്ങിയിരിക്കുന്നു)

സമ്പാദകൻ: തിരുവിതാംകൂർ ഗവണ്മെണ്ട് ഹെഡ് ട്രാൻസ്‌ലേറ്റർ മി: ടി. രാമലിംഗംപിള്ള എം. എ.

അഭൂതപൂൎവ്വമായ ഈ ഗ്രന്ഥത്തിൽ ഭാഷാശൈലികളും അവയുടെ അൎത്ഥവിവരണങ്ങളും പ്രയോഗദൃഷ്ടാന്തങ്ങളും കാണും. 1929 ഡിസംബർമുതൽ റായൽ എട്ടിൽ 160 പുറം വീതം 3 മാസത്തിനൊരിക്കൽ സഞ്ചികയായി പ്രസിദ്ധപ്പെടുത്തി ചുരുങ്ങിയ കാലത്തിനകത്തു പൂൎത്തിയാക്കുന്നതാണ്.

1929 ഡിസംബറിനു മുൻപു വരിക്കാരായി പേർ രജിസ്ത്രുചെയ്തു ഓരോ സഞ്ചികയും വി. പി.യായി അയക്കാൻ അപേക്ഷിക്കുന്നവൎക്കു സഞ്ചികക്കു വില രൂ. 2. ഓരോസഞ്ചികയും പുറപ്പെടുന്നതിനു ഒരു മാസത്തിനു മുൻപു പണം അടക്കുന്നവൎക്കു സഞ്ചിക അയപ്പാൻ വേണ്ടതപാൽ ചെലവു സൌജന്യം. പേർരജിസ്ത്രുചെയ്യാത്തവൎക്കു സഞ്ചിക‍ 1ക്കു $2\frac{1}{2}$ രൂപ.

ടി ഗ്രന്ഥകാരന്റെ ഇതരകൃതികൾ

1. പത്മിനി (നോവൽ) 12ണ 2. ലേഖനമഞ്ജരി 10ണ 3. ചിന്താശകലങ്ങൾ 3ണ 4. പുതിയമലയാളവാക്യരീതി 2ണ

നാലും ഒന്നിച്ചുവാങ്ങിച്ചാൽ രൂ 1ക-8ണ-0പ

ആർ. എസ്സ്. പിള്ള ഗാന്ധാരിഅമ്മൻതെരുവ്. തിരുവനന്തപുരം.

T. S. SESHA IYER,

GENERAL MERCHANT.

Sultanpet, Palghat.

Stationery**:** Writing materials, pads. Toilet Requisites; all kinds of Electric Torches.

Grain Stores also attached.

Taliparamba Towels**:** Double-thread and Single at moderate prices.

Bronze Vessels a speciality.

WHOLESALE & RETAIL

Health ! **Wealth !!** **Prosperity !!!**

THE HOLY PRASATHAM OF SRI PALNI ANDAVAR

PANCHAMIRUTHAM

The only famous and sacred Prasadam of Sri Palni Andavar. A sweet and palatable jam from best Plantains. Best for TABLE.

One tin of 120 tolas weight Rs. 2/8. A set of Abisheka Prasathams of best Panchamirutham, Sandal and Vibhuthi Rs. 5 only.

Packing free. Postage extra.

On **Krithikai** of every month **Ashtotharam Archanai** will be performed in your name and **prasadam** sent by post for Rs. 6—12—0 only per year. Send your **name** and **natal star**.

P. NATARAJA PANDARAM,
Malaikoil Ayan Miras, **PALNI, S. I. Ry.**

A BOON TO VICTIMS OF TOOTH DISEASE !! **A SKILLED HAND IN DENTAL SURGERY !!!**

AMAT C. WALSON,

DENTAL SURGEON,

Evan's Road, Calicut.

Extraction painless. Artificial teeth fitted just like natural ones.
Pyohhrea and other ailments cured marvellously.
Crown and bridge works etc., etc. done most competently.

Charges Extremely Moderate.

up unbolted the door in answer to the knock and let in—a fat and perspiring Sub-Inspector of Police. Behind him followed half a dozen constables and the staircase was seething with a miscellaneous assortment of curious humanity. Before we could speak, the sub-Inspector asked in a cold bloodcurdling business tone:

"Who is the owner or occupant of these premises?"

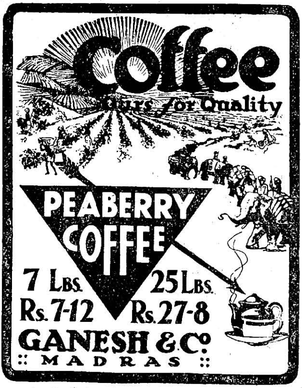
"I," said Kunju. "I have rented these rooms for three years and I am in occupation with my friend."

"Well then," said the S. I. "I have to institute a full search in these premises under this warrant (holding one under my nose) and I call upon you to open all boxes and receptacles without any reserve."

Kunju looked at me; I looked at the ceiling and asked in a tone which I strove to make firm and righteously angry, "May I know what this instruction means and what the search is for?"

"Stolen articles," said the S. I. and opened the drawer of a table.

I draw a veil over the ugly details of that painful search. Sundry members of the public who were called in as witnesses at once assumed a stand-offish and hostile attitude and sniffed



BOOKS ON INDIA

India in chains.
A Psychological Analysis of India's problem by Sadhu Vaswani Rs. 1—8—0

India Arisen.
Essays on Modern Indian Politics By Sadhu T. L. Vaswani Rs. 1—8—0

Awake! Young India.
By Sadhu T. L. Vaswani As. 0—4—0

Indian Home Rule.
By M. K. Gandhi As. 0—6—0

Indian Independence.
Rev. C. F. Andrews As. 0—8—0

India for Indians.
By C. R. Das Rs. 1—0—0

Apply for an exhaustive price list.

GANESH & Co., MADRAS. E.

audibly whenever I or Kunju passed near them. Within a few minutes we found that our wardrobes and boxes did not contain any of the more valuable things belonging to us but only our old clothes and cheap sundries. In addition various other things undreamt of by us were found inside and included in the inventory, part of which I set out below:

Item. Valuable cuckoo-clock. Reported lost on the 25th. August last. Indentified as his property by Ramgopal Chowdry.

Item. Marble statue of Venus. Reported lost on the 28th. August last. Indentified as his property by Dewan Bahadur Kissendoss Govindoss.

Item. 8 dozens silk handkerchiefs. Reported lost on 1st. Sept. last. Identified as his property by Lilachand Kishenram.

Item. Chased teapoy—ebony and rose wood. Reported lost on 3rd. Sept. last. Identified as property consigned to them for sale by Messrs. Murry & Co.

Items. 6 Benares Sarees. Reported lost about the 1st week of September last and identified as his property by L. M. S. Krishnaier Nagasami Iyer.

Item. An old purse containing some commercial documents and six quarter anna pieces and visiting cards with the same "P. S. Venkatramana Rao". Reported lost in connection with the robbery incident on 6th. Sept. last. Identified by P. S. Venkatramana Rao as his property.

.... And so on went the sickening list.

Second Edition. **Revised and Enlarged**

THE MASTERS AND THE PATH

By the Rt. Rev. C. W. Leadbeater

With a Foreword by Mrs. Annie Besant. D. L.

AND A COMPREHENSIVE AND USEFUL INDEX

Together with a new Coloured Picture of the Wesak Valley in the Himalayas

Contains wonderful information regarding the Masters, Their existence and work, Their physical bodies and Their residence, the way to reach them on Probation, Acceptance, the Great Initiations, the Ego and the Trinity. Cloth and Gold Rs. 8-4. Boards Rs. 7

Theosophical Publishing House, Adyar, MADRAS.

OLD SECRETS AND NEW DISCOVERIES.

Contains Information of Rare Value for all Classes in all Conditions of Society.

This book is a combination of six books by that famous author P. T. Barnum, each complete in itself and which were formerly published at a shilling each. Following are the titles of the six books contained in "**Old Secrets and New Discoveries**".

(1) Old Secrets, (2) Secrets for Farmers, (3) Preserving Secrets, (4) Manufacturing Secrets, (5) Secrets for the housewife, (6) The Secret of Money Making.

This book contains over 250 solid pages of reading matter and is worth many pounds to every progressive and enlightened person. Better get your copy to-day. Indian Price Rs 2/8 only. Post free for prepayment otherwise charged extra. Money refunded if the book is not as advertised.

Send your orders mentioning your name and address clearly in block capital letters, to—

THE IMPERIAL BUSINESS BUREAU,
DELHI. (P)

IN SEARCH OF JESUS CHRIST.

By Prof. Dhirendranath Chaudhuri Vedantavagis M.A. Royal 8 vo. 479 pages. Price Rs. 5. Inland and 10s. Foreign. To be had of the author 3-D. Nivedita Lane. Baghbazar, Calcutta. Packing and postage extra.

Do you want up-to-date higher criticism of the Bible? Read the book. The Rt Hon'ble J. M. Robertson observes "He has made Western Students his debtors" and "His combination of the historical with the philosophical argument all along is eminently competent" (see January Modern Review Advts. columns p. 47.)

For other opinions see advrt, p. 4 December 1928 and p 5 February 1929, Modern Review.

C. R. K. Sundara Iyer,

Agent,

United India Life Office, **Trichur** can supply Carvings (Hindu Deities and Animals) in Ivory, Sandalwood & Rosewood, Bell-metal Kujas, Snuff Boxes made of Silver, Ivory, Buffalo Horn, Sandalwood & Rosewood and Full & Half Chrome Sandals or Chappals, at competitive rates.

EXCELLENT WORKMANSHIP

Trial Order solicited

FOR GENUINE AYURVEDIC PREPARATIONS GO TO

E. T. M. VAIDYASALA, OLLUR (Cochin State)

: Strict Veracity to the rules laid down in the Sastras.

Careful Supervision by the celebrated VAIDYARATNAM E. T. NARAYANAN MOOSE Avl.

Unique Curatives for all chronic and acute attacks of Malaria, Dysentery and such other common complaints. A blessing to patients suffering from Anaemia, Chronic Rheumatism and for all diseases coming under the category of Insanity.

An Institution that has stood the test of time and won the Confidence and Good will of all.

For particulars apply to :— *THE MANAGER.*

When paying a visit to CALICUT

PLEASE REMEMBER

THE ANJANEYA VILAS HINDU RESTAURANT

(THE IDEAL BRAHMIN CLUB IN THE CITY)

Within the Short reach of Railway Station, on the Palyam Road, CALICUT.

Neat Preparations in PURE GHEE by Expert Cooks.

A trial will give you entire satisfaction.

A. P. Subramania Iyer,

Proprietor.

NEELAKANTA SANJIVI

The Best and effective Pain Balm which cures:— Headache, Neuralgia, Rheumatism, Lumbago, Stiff Joints, all kinds of Swellings, Cuts, Burns, Bruises, Cold, Poisonous Bites etc., etc. ***Price per bottle As. 6 only.***

The **Secret Formula** for preparing the above Pain Balm (Superior to all other similar preparations in India) will be taught to those who purchase six bottles of the same for Rs. 2—4—0 including V. P. P. Try the sample by sending 2 As. stamp.

T. S. NILAKANTA IYER, Formula Specialist,

Thethiyoor, ERAVANCHERI POST (S. India).

HAVE YOU TRIED?

THE "RAMAKRISHNA" FOUTAIN PENS

fitted with 14 kt. gold nib, irridium tipped. Best German Make.

Best in quality **Cheap in price**

An absolutely reliable and satisfactory pen that pleases everyone in price and quality. **Rs. 2/- only each.**

Special rates for wholesalers

Apply to:- V. RANGASAMI CHETTIAR & SON.

DIRECT IMPORTERS,

Sweet Meat Bazaar, CALICUT.

K. NARAYANAN NAIR,

General Merchant,

SULTANPET—PALGHAT.

We stock the following:—

Students' Requisites such as Fountainpens, Pencils, Note books, Paper etc.

Toilet Requisites such as hair-oils, face creams, soaps etc. etc.

Office Stationery such as Letter-papers, Envelopes, pen. pencils, ink etc and all Fancy Articles.

Pay a visit once and you will be our regular customer.

On concluding the search the Sub-Inspector performed another 'painful' duty, though he did not look very 'pained' about it. Kunju and myself were arrested on a charge of receiving stolen property. Eloquent explanations lasting for over half an hour did not produce any effect except that we were allowed to wash ourselves and take some coffee 'in the immediate presence' of the Sub-Inspector. We were led to the Police Station at the head of an admiring crowd which increased all the way like a snow-ball growing in volume. After considerable trouble we were released on bail, thanks to the interference of several obliging friends.

The telegraph wires buzzed.—The boat-mail rushed.—The relief expedition in the shape of a haggard and worried Tanjore Mirasdar duly arrived with the necessary sinews of war, and a sensible Head of the Police Department withdrew the charges against us, there being no evidence to convict us, and whatever evidence there was, going to exonerate us. Needless to say the various articles found in our rooms were returned to their respective owners, but the *kammals* and gold watch and chain were never recovered.

* * *

Two months later while rummaging through a drawer containing some old papers, I lighted upon a letter addressed to Mr. Kunchitapadam Aiyar and in the following terms.

Interesting Books by A. H. Jaisinghani.

Dialogues in an Ashram *:* by T. L. Vaswani Re. 1

"Reveals a clear perception in the author's mind of the values of past, present and future." Bharata Dharma.

The Vison of Life : with foreword by T. L. Vaswani Re. 1

Talks with Eeyya :

"The distraction of new inventions and theories of Science in the West and the warring cults, disciplines and religion in the East make serious men all over the world cry halt and find their moorings. Hardly have they leisure to do so. To these the learned author attempts a solution" 'Kalpaka" Re. 1

Apply for a complete list of other publications.

GANESH & Co., Publishers, Madras. E.

The Discharged Prisoners' Aid Society,
Madras.
7th Aug. 1920

Dear Sir,

" With reference to your letter of date enquiring whether I could recommend to you a confirmed old offender convicted several times, for the purposes of taking him up and reforming him, I have the honour to inform you that one Murugesan was released only today after serving a sentence of 10 years R. I. and 12 previous convictions for offences like cheating, theft, robbery, rape etc. I am very grateful for the kind interest evinced by you in the cause. I shall send Murugesan to your address at such time as would suit you.

Thanking you,

I remain,
Yours faithfully.
GANAPATI NATARAJA CHETTIAR,
President.

I threw it over to Kunju and asked him what it meant.

" It is an echo of the Third Criminal Sessions ," he said, and tearing it into minute fragments scattered them in the air.

" So vanished so many currency notes ," I thought and sighed.

" Please don't ," almost bawled out Kunju. The rest was silence.

THE VEDANTA PHILOSOPHY

BY SRIDHAR MAJUMDAR, M. A.

The original Sutras, their word-for-word meaning, explanatory quotations and an unbiassed and thoughtful exposition in most clear and lucid English, highly spoken of by the Press, 'Prabuddha Bharata', 'The Vedanta Kesari', 'The Statesman', 'The Modern Review', 'The Amrita Bazaar Patrika', 'The Indian daily Mail', etc. as well as by the eminent scholars of the world, Drs. Barnett, Keith, Jacobi, Jolly, Rapson Hopkins, Winternitz, Thomas, Jackson, S N Das Gupta, Lord Ronaldshay. Mahamahopadhyayas Pramatha Nath Tarkabhushan and Durga Charan Sankhya-Vedantatirtha, Pundits Kokileswar Sastri, S. Radhakrishnan and Gopi Nath Kaviraj, Brajavidehi Mohunt Maharaj Santa Das Babaji. etc., most attractive and useful to beginners. Over 800 psges in all, cloth-bound with title inscribed in gilt letters.

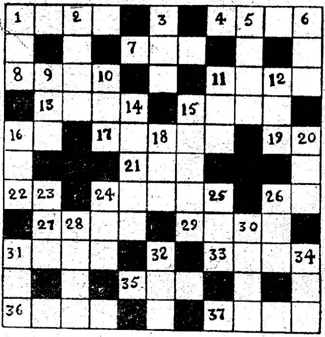
To be had of the Author, Barisal, Bengal, India.

Printed at the Krishna Electric Printing Works, Palghat and
Published by E. H. Parameswaran at Palghat.

THE NATIONAL CROSSWORDS

1st Prize Rs. 100 **2nd Prize Rs. 50**

(REF. CHAMBER'S 20TH. CENTURY DICTIONARY)



Rules of Entry

1. This competition is complete in itself and all prizes are awarded strictly on merit. The puzzle must be filled up in Block Letters.

2. Each solution must be accompanied by an entry fee, of One Rupee. Competitors may send in as many solutions as they wish provided that each is accompanied by One Rupee.

3. Solutions may be sent in plain paper and they must reach this office on or before 10th. December 1929. Proof of posting will not be taken as proof of delivery, unless registered.

4. The correct solution is deposited in a sealed envelope with the Editor of the *Scholar*. *The competition is judged on that solution—and that alone.*

5. The prize of Rs. 100 will be awarded to the competitor whose solution is correct and that of Rs. 50 to the competitor with one mistake. In the event of a tie, the prizes will be divided equally but no competitor will receive more than one prize. In case, the full amount is not realised, prizes will be reduced proportionately.

6. Our decision is final and no correspondence will be entertained in connection with this competition. The solutions and names of prize winners will appear in this magazine published after the closing date.

COUPON

To

National Crosswords,
Pulappatta, Katampalipram

Dear Sirs,

I enclose / send per M. O. Rs.................As. entrance fee(s) for the enclosed solution(s) in your Crosswords Competition and agree to abide by the rules thereof.

Name

Address

Fill up in Block Letters.

(*For Clues see reverse*)

(Continued from the previous page)

Clues Across.

1. Fish. 4. Disabled. 7. Human being. 8. Sports. 11. 12th month of Jewish civil year. 13. Emperor. 15. Rock. 16. Theosophical Society (Abbr.) 17. Seat. 19. Exclamation. 21. Out of date. 22. Denial. 24. Ruler. 26. Pronoun. 27. Branch of a tree. 29. Genus of East Indian Stags. 31. A blow with the hand. 33 Yawn. 35. Polish. 36. Plots. 37. Confusion.

Clues Down.

1. Animal. 2. Dresses. 3. Vessel. 5. A hall. 6. Measure. 9. Pronoun. 10. Bag. 11. Sin. 12. Exclamation. 14. Circle. 15. A drink. 16. Measure of Capacity. 18. Beverage. 20. Single. 23. Whole. 24. A M P (Actual). 25. A Rough animal. 26. Cover. 28. Metrical foot of 2 syllables. 30. Well known substance used for seasoning. 31. Animal. 32. Strong Drink. 34. Tree.

K. S. SUBRAHMANYA IYER,
BOOK-SELLER,
SULTANPET, **PALGHAT**
All sorts of Text-Books, English and Malayalam
for S. S. L. C., Intermediate and B. A,
Supplied at cheapest rates.

YOUR DRESS IS THE MIRROR OF THE FASHION OF THE DAY.

An Elegant dress is a favourable back-ground to your personality and is often an easy DOOR WAY to success in life.

OUR HIGH CLASS and UP-TO-DATE tailors always at your service for comprehensive super-smart and tip-top fashionable dress.

Order even today for any suit of Clothes. Charges Moderate

OUR CUT IS THE NEATEST.

P. K. Chamy, Master Tailor,

SULTANPET, **PALGHAT**

Brand which has all-India reputation for quality.

The Indian Industrial Success.

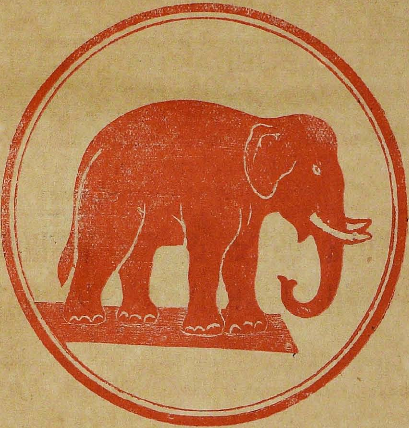
THE

Titaghur Paper Mill Co., Ltd.,

CALCUTTA.

The Famous "Elephant Brand."

MANUFACTURERS
OF ALL KINDS OF CREAM LAID
WHITE PRINTINGS.



AZURE LAID BANK PAPERS ETC., IN
ALL SIZES & WEIGHTS ALWAYS IN
STOCK AT CALICUT.

By

Sole Distributors for Malabar.

B. S. T. Mudaliar,

Robinson Road,
CALICUT.

P. S.—ENQUIRIES FOR ALL VARIETIES OF PAPER SOLICITED.

ഇന്ത്യൻ കൈത്തൊഴിലുകളുടെ

വിജയം.

ടിററാഗർ പേപ്പർ കമ്പനി, ലിമിററഡ്, കൽക്കത്ത

ശ്രുതിപ്പെട്ട ആനമാക്ക്

കടലാസ്സുകൾ.

മിനുസത്തരത്തിലുള്ള അനേക വിധം കടലാസ്സുകളുടെ നിർമ്മാതാക്കൾ. കോഴിക്കോട്ടുള്ള ഡിപ്പോവിൽ, പലതരത്തിലും,

ഫാറത്തിലുമുള്ള അഷർ ലേയിഡ്, ബാങ്ക് പേപ്പർ മുതലായതരം കടലാസ്സുകൾ എപ്പോഴും ശേഖരിച്ചു വെച്ചിട്ടുണ്ട്.

മേല്പറഞ്ഞ എല്ലാവിധം കടലാസ്സുകൾക്കും, മററു വിവരത്തിന്നും താഴെ കാണുന്ന മേൽവിലാസത്തിൽ എഴുതി ചോദിക്കുക.

മലബാറിലെ ഏജണ്ട്,

ബി എസ്സ്. ടി മുതലിയാർ,

റോബിൻസൺ റോഡ്, കോഴിക്കോട്.

മംഗളോദയം പ്രസ്സ്, (ബ്രാഞ്ച്) കോഴിക്കോട്.